

THE CHRISTIAN CENTURY

New Year Ideals



O weigh the material in the scales of the personal, and measure life by the standard of love; to prize health as contagious happiness, wealth as potential service, reputation as latent influence, learning for the light it can shed, power for the help it can give, station for the good it can do; to choose in each case what is best on the whole, and accept cheerfully incidental evils involved; to put my whole self into all that I do, and indulge no single desire at the expense of my self as a whole; to crowd out fear by devotion to duty, and see present and future as one; to treat others as I would be treated, and myself as I would my best friend; to lend no oil to the foolish, but let my light shine freely for all; to make no gain by another's loss, and buy no pleasure with another's pain; to harbor no thought of another which I would be unwilling that other should know; to say nothing unkind to amuse myself, and nothing false to please others; to take no pride in weaker men's failings, and bear no malice toward those who do wrong; to pity the selfish no less than the poor, the proud as much as the outcast, and the cruel even more than the oppressed; to worship God in all that is good and true and beautiful; to serve Christ wherever a sad heart can be made happy or a wrong will set right; and to recognize God's coming kingdom in every institution and person that helps men to love one another.

WILLIAM DE WITT HYDE

Bowdoin College, Brunswick, Me.

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CHICAGO

The CHRISTIAN CENTURY COMPANY

358 Dear

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No. 1

EVENTS OF THE WEEK

The Torrey-Alexander evangelistic conference in Chicago last week attracted several thousand people to the old Moody church. Overflow meetings were necessary, and even then multitudes waited on the street until one meeting had ended, and they were permitted to enter the building for a second. Mr. Torrey's work abroad reads well, but we feel that the whole story has not been told. Revivals of the Torrey type produce results of a kind. It is a serious question, however, whether such methods do not make positive, constructive work all the harder in communities so visited. Religion is rational, or it is absurd. It is quite absurd, for instance, for Mr. Torrey to say that a great revival is sweeping the entire world, carrying followers of other faiths into the church.

Within fifteen minutes after the market opened Thursday last, \$20,000 was loaned on Wall Street at 30 per cent. The day before, the rate had gone to 95 per cent, and this was evidently an effort to keep it down. But the next broker who wanted \$200,000 had to bid 60 per cent before he secured the accommodation. Rates kept soaring, in spite of the fact that money was pouring in from all sources, until the crest was reached at 125 per cent. The cooler heads maintained their equanimity, and in spite of frenzied rates, bid up stocks. This restored confidence among the weaker ones, and before the day ended, rates had dropped to normal, six per cent. Secretary Shaw gave out no hint that he had any relief to offer New York. Money everywhere else could be had for 6 per cent, and he was of the opinion that unscrupulous banks and the "kiting" operations of stock gamblers do not deserve relief, but rather rebuke. Legitimate business is a different matter.

There is a new government in Santo Domingo which will be officially recognized as soon as it can give satisfactory evidence that it is able to maintain order and protect the interest of foreigners. President Morales negotiated a treaty with this government authorizing the collection of customs, and then fled! The administration intends to hold Caceres, the new president, to this treaty. No revolution can vitiate the acts of the government performed before the revolution occurred—so far as they in-

volve the interests of outside nations. Vasquez, Jiminez, Caceres, and Morales are all aspirants to the presidency, Caceres being the president de facto. A four-cornered revolution is therefore a possibility at any time. The interference of this government was in behalf of the Santo Domingo Improvement Company, and the award which was to be collected in customs is questioned by prominent senators.

"The worship of wealth is diminishing, and the respect for public service is increasing." These are the cheering words of Prof. F. W. Taussig of Harvard, in an address last Wednesday before the American Economic Association. We might exclaim, "There we told you so!" It has been a favorite contention of the writer for years that precisely this is necessarily the tendency; that while the people have been and some still are, money-mad, it is barbarous, it is unmanly, it is anti-Christian, it is doomed. When Christ sets righteousness first, and his professed followers set money first, we know He is right, they are wrong, and they will sometime mend their ways. Men of character and capacity are increasingly the only men who will win the suffrages of the people. Jobbery and corruption will be repeatedly and permanently rebuked. The reign of graft, the terror of the mammonite, are ending.

Evidently there is a condition of uncertainty in the financial world, to say the least. The failure of the Walsh Chicago banks was shortly followed by the failure of three banks in Memphis, Tennessee, all allied. This failure was not unexpected, and is said to be due to bad banking, and a determination to do all the business of the city. The financiers over-reached themselves. Chicago came to the rescue of the other banks with \$1,000,000 in cash and credits, but no other institutions were jarred. That "we are saved by faith" is as fundamental a truth in the world of finance as in the world of religion. The people of the country can precipitate a panic at any time by withdrawing their confidence—by losing faith. And there has been much to shake the faith of the common man in financiers and their institutions, but the nation has grown too great and the foundation of its prosperity too broad to be easily thrown into the shoals and breakers of a panic.

Standard oil could not live a day in opposition to independent companies, were it not for its malignant control of transportation. This fact has long been patent, and thus far the United States agents who have been for some time investigating the great company have elicited nothing new. One newspaper correspondent calls it "the greatest monopoly and the most dangerous plutocratic agency in the world." Discriminatory and unfair freight rates were the very breath of life to the Standard. We have no desire to sit in judgment on Standard Oil or its competitors; but it is a commonplace to say that neither the enormous wealth of the concern nor its political influence nor the professed piety of its individual members should weigh one ounce against its condign punishment for any act of lawlessness.

It is not the time for spring house-cleaning yet, but Gov. Hanly is at it.

For more than sixty Civic and Official days he has been in-vestigating the affairs of the secretary of state, serving his second term, and has now asked him to resign. The men are under mutual obligations for their respective places, and are friends, but the Governor appears to be firm. The secretary of state was \$20,000 short last July, and was able to make his October settlements only by appealing to his bondsmen, and placing his securities in the hand of a trustee. This Governor Hanly is a man who has a conscience which stays with him, a religious profession that constrains to daily and hourly confession. He is a witness. Pernicious official precedent has no authority for him, any more than for the Governor-elect of Ohio, Mr. Pattison, who, it is said, will dispense with the inauguration ball.

At the courtmartial of Midshipman Coffin, Kimbrough, the victim, told of the tortures the young barbarian inflicted on him.—Chas. T. Yerkes, street car magnate, lay at death's door last week.—Hughes, pressing life insurance investigation, endeavors to get D. B. Hill on the stand.—A Chicago woman saturates her garments with oil and sets fire to them, chanting a weird song to the sun, as she becomes a charred and blackened corpse.—Mormon leaders dedicate a monument to Joe Smith in Vermont, endeavoring to give the affair a patriotic color.

Briefs.

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EDITORIAL

In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY

THE PAST YEAR

If one were to note only superficial signs, the present might well be a moment of profound discouragement. The year 1905 has passed out in the midst of such disturbances in the world's life that the question is not infrequently heard as to the success or failure of modern civilization. In Russia, what President Roosevelt hopefully invoked as "an honorable and lasting peace," has been followed by a reign of anarchy which threatens to become a reign of terror. A people, long suffering in silence are speaking at last, and their voice grows thunderous, while the autocracy trembles. Even the efforts of the strongest men in Russia seem unequal to the task of restoring order, and one wonders if the red orgy of blood that made Paris a horror in 1797 is to be inaugurated in St. Petersburg.

While Russia is the plague-spot today, the signs in other lands are not altogether those of promise. Turkey is once more playing with fate, and interposing obstacles in the way of progress. The Congo region still groans under the oppression of Leopold. The governments of Italy, Austro-Hungary, Spain and England have been changed, and Norway has broken away from Sweden with no little danger of war.

In our own land an unprecedented reign of prosperity has furnished occasion both for profound gratitude and growing apprehension. The very conditions which have lifted so large a proportion of our people above want have emboldened many of them to wild and reckless extravagance, or to dishonesty such as appalls the student of affairs. It has been a year of astonishing disclosures of graft operations in insurance companies, banking concerns and trust organizations. The confidence of the people in business institutions has been not a little disturbed, and the results of this declining confidence cannot fail to produce serious and perhaps dangerous results. One of the most disquieting features of our great prosperity is the tendency to abandon the mooring of sound and conservative conduct, and to plunge into new experiments without adequate knowledge of the outcome. A period of almost unexampled speculation is nearing its close with the end of the year. We do not say that it has closed, but the end is near. The turn of the tide is already apparent, and it is destined to carry to disaster a large number of structures built too far out in the troubled waters. Some of these crashes, east and west have already startled the business world. Others will follow.

But even more serious is the disposition to under-value the moral life in the fever of speculation and the lust for the luxuries it brings. Within a few months not less than a half score of men grown suddenly rich by fortunate business ventures have deliberately repudiated the wives who have struggled with them through the days of hardship, and have borne their children, but who now lack the beauty and brilliancy to satisfy their husbands under the new conditions. Such sins, and these are but examples of the results of a headlong rush for wealth, mark a social order which is decadent.

They are the sins that brought Rome, Athens, Florence and Venice to their end as leaders among the nations. Are we trying the old experiments over?

On the other hand there is much that gives encouragement. The forces of good are stirring, and conscience is asserting itself. Our horror at the conditions in Russia and Africa is proof of the growing sense of responsibility among men. In England it is conscience and nothing less which has overthrown a cañous and little-serving ministry pledged to educational reaction and priestcraft. In Wales, England and America great religious awakenings have been felt and are now gathering strength for new victories. During the past year two of the most notable religious gatherings in the history of the modern church have been held. The first was the third annual convention of the Religious Education Association in Boston in February; the second was the conference on Inter-Church Federation, held in New York in November.

Among our own churches the year has been one of good things. The congress in Columbia, Missouri, in March, and the convention in San Francisco in August were full of inspiration, and marked definite progress. An unprecedented era of church building is being enjoyed, which has reached notable climaxes in such structures as the churches at Decatur and Jacksonville, Ill., Beaumont, Texas, Canton, Ohio, and Independence Ave., Kansas City. With some exceptions our colleges are rising to their opportunities, and no pretensions of "sound teaching" can save these delinquent exceptions from the censure which inferior men and instruction bring upon an institution. These are hopeful signs. One needs to add that the most notable evangelistic meetings in the history of the brotherhood have been held during the past year, among which the most important have been those at Paris, Ill., Canton, Ohio, and the simultaneous revival in Pittsburgh.

The additions to our literature have been few. The most important have been Gates' "The Disciples of Christ" and Garrison's "The Holy Spirit." Journalism is improving among us, however, not so much in actual changes as in a deepening appreciation of the papers that lift up, educate and inspire to nobler living, and in a growing distaste for those which exhibit sectarianism, malice and bigotry. These also are signs of promise.

It is in a spirit of devout thankfulness and hope that the Disciples of Christ greet the new year.

RATIONAL LIVING

It was a thing greatly to be desired that some one should take the findings of modern psychological research, and show their practical bearing upon the moral life. This service President Henry C. King of Oberlin has rendered, in a book bearing the above title. He has accomplished his task with marked efficiency. The book which we have already noticed in our review columns is one which it will be profitable to put into

the hands of our thinking young people. It will help them to see that every psychological fact is vested with ethical significance, and that the chief use of the intellect is to discover where that significance lies. It will show them what a barren thing it is to obtain an anatomy of the soul if no help has been gained to put down insurgent passions, and to live a life of righteousness.

The four deductions from modern psychology which form the main divisions of the book, are the Complexity of Life—involving a multiplicity and complexity of relations; the Unity of Man; the Central Importance of Will and Action; the Consciousness of the Real—the Inter-relatedness of all.

Under the first head he discusses the evidence of the complexity of life as seen in the different departments of psychology, and shows the need of a wide range of interests. If any of life's interests are disregarded human nature will be sure to avenge itself. And if there is absorption in the lower interests the true end of life will be defeated. Life is full of paradoxes, but these when rightly viewed, tend not to confusion, but to richness of living and to largeness of opportunity. Under the second head the unity of mind and body, and their mutual interaction, furnishes ground for practical suggestions in the formation of character. The close connection of the will and muscular activity; the psychical effects of bodily training, and the physical basis of habit are dwelt upon in a practical way. But perhaps the strongest contribution is made under the third head when the enormous place of will and action in life is emphasized. In the will—the center of causal energy is found the quality which distinguishes man as a moral being. The use of the will in self-control is fundamental to a moral and religious character. Work, which is will in action, is a chief means to character, happiness and influence. When discussing under the fourth head the concreteness of the real, President King is somewhat disappointing. He hardly gives due consideration to those mystical states of consciousness in which, according to Professor James, religion has its roots. He has such a strong desire to make religion appear to be rational, that he is in danger of making it appear to be rationalistic. "Rational Living" is too cold-blooded a phrase to express all that is implied in the Christian life. The nearest approach which he makes to the higher side of things is where he makes personal association the strongest factor in the formation of character. There is a contagion of personal influence, and students often get more from personal contact with an inspiring teacher than from books. This suggests that religion is at bottom friendship with Christ. But it is more than that—it is the incoming of a divine life into the soul of man, a thing which is the inevitable result of personal association with Christ.

We heartily commend President King's book. It is written in the atmosphere of modern thought; and gives freshness and force to old truths by putting them in a new setting and giving to them new applications.

THE WEDGE OF GOLD

The worst foes of the church are those who lurk within her gates,—men who have cultivated a Jesuit conscience until business and religion are entirely separate and distinct concerns. We somewhere read of a one-legged man who stole a pair of boots, and gave away the extra boot in charity! The worst trouble with many churches today is this one-legged morality. But we did not expect added illustrations of such hypocrisy from St. Louis, the storm center during Mr. Folk's wonderful fight for decency. There were some heart-breaking revelations of bankrupt characters and full purses at that time, and now a friend sends us an excerpt from a speech by a young man in one of our churches in that city, in which the following occurs:

Our hearts were also saddened by another statement of Dr. Lindsay made from our own pulpit, that in the block at Kingshighway and Delmar avenue in this city where the property owners for years had successfully fought to prevent the establishment of a saloon, that members of our own church who pass the emblems of a buried and risen Savior on the Lord's Day sold out to the saloon on Monday, and represented the breweries in purchasing property and obtaining contracts from the property owners in that block to the effect that they would withdraw their signatures from the remonstrance against the saloon—that members of our own church, for a real estate commission, have induced property owners to step out from the side of the church, the home and the hearthstone, from the ranks of right and righteousness and take their stand and place on the side of Satan and the saloon.

This same statement was made by Father Coffey a few weeks later in an address at the Odeon Theater, and has never been denied by any of our people to this date, because Father Coffey always has proof for any assertion he makes.

If Daniel had been in the real estate business in Babylon, the breweries would not have had enough money, nay there would not have been enough money in the king's treasury to induce him to assist in placing a saloon in a block, especially if that block had contained an Orphan's Home founded by his own people.

May God grant that the Church may yet raise up Daniels among property owners, who have the courage of their convictions and who will allow their property to rot before they will defile themselves by imposing an evil on their fellow men.

May God grant that the Church may even yet raise up real estate agents who will belong to Daniel's Band.

Doubtless this real estate agent gives generously to the support of the church; why shouldn't he? Doubtless also, in his numerous transactions as well as in the general plan of pushing his business, he deviates quite as flagrantly from the rule of consistency and common decency. We know that a worldly prudence dictates silence in the face of such defiant transgression. "Your protest will be misunderstood; besides, you will anger the offender and lose his financial support!" Many voices counsel dumbness. While at the same time, the man on the street with only a worldling's morality, condemns unsparingly; the offense is rank, it is open and manifest, and the church and the entire brotherhood suffer immedicable reproach, and the cause of our Redeemer

is hindered throughout the city.

The time has come when judgment must begin at the house of God! when God's ministers should stand up and say, with something of divine indignation,—"Thy money perish with thee!" The offense is bad enough, but to condone or to ignore it, to wink at it, and accept a contribution for religion or benevolence, knowing full well that it is the spoil of infamous dishonor, is to spike one's guns in the face of attack, and go over to the enemy.

To be sure, the church needs money, to pay the preacher's salary, to erect and maintain church buildings, to support missionaries, to shelter orphans, and her needs grow greater every year. But the need of money is never so great as to justify her guilty silence when her bulwarks are being undermined, and her citadels betrayed by skulking miscreants in her own ranks. And the church needs friends; but when she purchases friendship at the price of honor, she prostitutes herself to Satanic uses, and lies stripped and humiliated before the world.

There are greater needs than money. "The silver and the gold are His, and the cattle on a thousand hills." First and last and all the time, we need righteousness. Towering ecclesiastical palaces and ornate rituals and thronged aisles serve but to advertise the ignominy of that church which has crucified the Son of God afresh, and put Him to an open shame. "But we must save the wrong-doer!" By all means, if it be possible. But you will never save him by passing his villainies by with a pious smirk. Would that St. Louis suffered alone from the guilt of Achan, that there were no churches elsewhere with the blight of suspicion resting upon them. Let the temples be cleansed, cost what it may! No greater achievement is possible as we round out our first century, than to get the churches right on this tremendous question of every-day morality.

CHRONICLER'S DESK.

Next to Christian in beauty and depth of meaning is the word "brother" and the plural "brethren," and these terms, if they could speak, would also cry out in the mangling machine of abuse. We Americans "brother" everything in sight, without rhyme or reason, and without the slightest reference to the fitness of things. When "brother Jones" is introduced, whether he is a brother Mason, Odd Fellow, Good Templar, Methodist, Baptist, Presbyterian, Episcopalian, Catholic or Christian, no one can tell without further inquiry. We fling the word around promiscuously or rebound to the other extreme and decline to use it at all. It is so common and so indiscriminately applied that it has ceased to mean anything. All of the black legs in town speak of the preacher as brother Jones. Of course brother Jones does not acknowledge the relationship, and can hardly be expected to return the compliment. He denies the fitness of the appellation in that connection. It may show a friendly feeling, for which he is thankful, but Mr. would be just as friendly from the rude fellows of the baser sort, and a great deal more appropriate. Words as well as men, have rights that we ought to respect.

The worst abuse of the term brother is the substitution for it of the frigid, formal, and worldly Mr. There is a

large school of superfine respectables who choke on the sweet and beautiful term brother. It is too warm for the spiritual atmosphere in which they live. They prefer to jab us with the icicle Mr. It is aristocratic, you know, to be stiff and formal, and it would never do for society people to acknowledge a spiritual relationship as strong as the one expressed by this term. As to whether I call a man brother or Mr. depends on what I think of him. If he has no religion to speak of, or very little, I instinctively call him Mr. If he is a good, warm-hearted Christian man, and interested in the cause of Christ, Mr. would freeze on my lips, and I would consider myself convicted of sacrilege on the spot in not calling him brother.

There is not a more significant word in the New Testament when used to express the great brotherhood relations of the Kingdom of God, and the duties that grow out of them. When Prof. McGarvey published his Commentary on Acts, thirty-five years ago, I read it from cover to cover, the second book I had ever read through. One remark of his I have never forgotten. In commenting on the title "brethren" he said he could never take a man by the hand and call him brother, without being rebuked and conscience smitten, if he had ever said anything against him or done him any harm. If the Chronicler and his readers are not hypocrites and the most unthinking of mankind, can we call a man brother and then not treat him as a brother? Can we slander a man behind his back and then call him brother to his face? No, we can not take a man by the hand and call him brother and then mistreat him unless we are very mean persons and unworthy of the name Christian. Do we not all see that the words brother and brethren express the most sacred inner relations of the church, and lay upon us the obligations of the golden rule among ourselves? The truth is if we lived up to these names and titles the Lord has conferred on his people we would have all the gospel there is for life and service. Children of God, Disciples, Christians, Saints, Brethren, these realized in their practical significance in life duty and service, make up the whole of Christianity. The meaning and obligations of brotherhood in Christ is a good theme for New Year's reflection and for all the time action.

Missionary Rallies.

The Missionary Rally loses nothing from one year to another. It seems rather to gain in usefulness as the churches become familiar with it, and are uplifted by it. The principle underlying it is eminently sound. People cannot kindle into enthusiasm unless they meet together. Information precedes intellectual warmth and moral earnestness. The Rally informs and inspires. It brings into the local church and community the vitality and power which lie stored at the centre. Yet it must be confessed that the Rally depends for its success upon the preparation for it. The church should be warm, open, and clean. The members should be thoroughly informed as to the date and the hours, and urged to attend. With proper preparation the Missionary Rally will be as effective as a session of the National Convention.

David Livingstone, Missionary to Africa

Archibald Mclean

David Livingstone was born in Blantyre, Scotland, March 19, 1813, of poor and pious parents. His father was an ardent member of a missionary society, a teacher in the Sunday School, and a promoter of meetings for prayer and fellowship. He eagerly read books of travel and especially works on the missionary enterprise. His mother was a genial, gentle soul, active and orderly, and remarkable for the beauty of her eyes. His paternal grandfather, when dying, told his children that he had never heard of any member of the family being guilty of dishonesty, and charged them not to introduce that vice. In spurring his children to diligence in school he used to tell them that he never heard of a Livingstone who was a donkey. Livingstone was always proud of the stock from which he sprung—the honest poor.

David attended the village school till he was ten years of age, at which time he was put to work in the cotton factory as a piecer. After some years he was promoted to be a spinner. With a part of his first week's wages he bought a Latin text-book, and began the study of that language. He worked in the factory from six in the morning till eight in the evening, attended a night school from eight till ten, and studied at home till twelve. He had a book on the spinning-jenny and caught sentence after sentence as he passed at his work. He devoured all the books that fell into his hands, except novels. On holidays he scoured the country for botanical, geological and zoological specimens. In those quiet years he was storing his mind with that knowledge that served him so well later in life.

At the age of twenty he gave himself in love and trust to the Lord. Feeling that the salvation of men should be his chief concern he resolved to give to the cause of missions all that he might earn beyond his living. At that time he had no thought of becoming a missionary himself. He was led to dedicate his life to this cause by reading an appeal from the gifted and saintly Gutzlaff on behalf of China. The claims of so many millions living in darkness, and the scarcity of qualified men to labor for their enlightenment, led him to aspire to this office. From that hour his efforts were constantly directed towards this one object. He told his parents and his minister of his plans and hopes; they gave him every encouragement. On offering his services to the London Missionary Society he was provisionally accepted. His thought at the time was that the missionary's object is to endeavor by every means in his power to make the gospel known by preaching, exhortation, conversation, instruction of the young; improving, so far as in his power, the temporal condition of those among whom he labors, by introducing the arts and sciences of civilization, and doing everything to commend Christianity to their hearts and consciences. Feeling thus he undertook at once and with all his heart to qualify himself to carry out this program.

In order to make himself most useful young Livingstone decided to study medicine as well as theology. It was difficult to make what he could earn in the summer pay fees and living expenses in the winter; but by practicing the strictest economy he made his way without help

from any source. While in the university he got a knowledge of tools and learned how to use his hands. Having finished his medical course he was sent to be trained to preach. He applied himself to his studies with his accustomed diligence and earnestness. He made more progress in the science than in the art of preaching. Being appointed to address a village congregation he read his text and stopped. His mind was a blank. Every thought he had vanished. He said: "Friends, I have forgotten what I had to say," and left the pulpit and the house. Though he preached as long as he lived he was never at any time a popular public speaker. It was owing to his defect in this respect that his application was almost rejected. One member begged that he might be given another chance. The London Society barely escaped losing the most illustrious man that ever served under its auspices.

David Livingstone was ordained November 20, 1840, and sailed for Africa before the close of that year. It was an appeal from China that led him to become a missionary. When he completed his studies he could not sail for China on account of the Opium War. While he was waiting for the war to end he heard Robert Moffat speak in the interest of South Africa. He heard Moffat say that he had often seen in the morning the smoke of a thousand villages where no missionary had ever been. Providence seemed to close one door and to open another. This led him to decide for Africa. On the way out he touched at Brazil; this was the only glimpse he got of America. He sought to benefit the seamen and passengers, but lamented that he had done them no good. His preaching did not interest or impress them. The captain took a great interest in the young missionary and taught him how to take lunar observations, sitting up till midnight more than once for this purpose. This was an essential part of his training for the work the Lord had for him to do in Africa.

On reaching Cape Town he was asked to take charge of a church. He would not think of it for a moment. Nor would he preach the gospel within any other man's line. He hastened on to Algoa Bay and from thence to Kuruman, the station at which Robert Moffat lived and which he made famous for all time. Livingstone's instructions were to wait at Kuruman for orders from the Society. He began the study of the language at once, and did what he could to heal the sick and to preach the gospel. Seeing that the population at Kuruman was small, he thought of going farther north. He thought of Abyssinia as a field of labor. He wanted to do whatever would most promote the glory of God. He felt that his life could be spent as profitably as a pioneer as in any other way. That year he made a journey of seven hundred miles and selected a site for a station two hundred miles north of Kuruman. His purpose was to bury himself among the natives as soon as he received permission from home, that he might learn their language and slip into their modes of thinking and feeling. He was willing to live in the midst of these sav-

ages, hundreds of miles from civilization, not merely for a visit, but if necessary for the whole of his life.

It was not till June, 1843, that he received the joyful tidings that he was permitted to open the new station. The name of the site of the station was Mabotsa. It was situated in a beautiful valley surrounded by mountains. The chief drawback to the place was that it was infested by lions. Here it was that Livingstone almost lost his life. In an encounter with a lion his arm was crushed and rendered almost useless. Writing to his father about the incident, he said, "Do not mention this to anyone. I do not like to be talked about." At Mabotsa he built a stone house for himself and bride, Mary Moffat, the eldest daughter of the man through whose influence he gave his life to redeem Africa. Livingstone did not live long at Mabotsa. His colleague was jealous of him because of the attention given at home to his missionary letters and spoke of Livingstone as a non-entity. Rather than have a quarrel with another missionary in the sight of the natives Livingstone gave everything to his associate and sought a new field.

LOVE FOR GOD.

C. H. Wetherbe.

I am convinced that very much of what is professed to be Christian love for God is too human and fragile to be rightly regarded as such a love. It is a very easy exercise for not a few people to declare that they love God. They may be sincere when they say so, and they are much more likely to declare it when they are in an agreeable state of mind and their situation is decidedly pleasant than they are when bitter disappointments are stinging them and their will is being harshly balked. When gripping affliction is making them groan, and it seems to them that God is verily against them, they hesitate to say that they actually love Him. Some professed Christians remind one of a young child who, when he is having his own way, and is enjoying his surroundings, says to his father: "I love you very much;" but, during that same day, the father punishes the child for disobedience to his orders, and then the boy says: "I don't love you, pa." This is a picture of real life, and it is also applicable to very many adults who profess at times to have a very ardent love for God. They insist upon making the terms on which they shall love Him. If God commands them to do a certain thing, and it be according to their preference and pleasure, they will readily obey; if, however, the command requires them to perform a service which is distinctly repugnant to their tastes and wishes they will refuse to obey it. In some instances such ones will substitute something else for the duty required of them. Where, then, is their love for God? What is its quality? Can God depend upon their love for him? I wonder how many professing Christians can stand God's tests of their avowed love for Him?

Of the twenty-five men who have been President of the United States, ten have today no descendants.

Temperance Work in the Sunday School

Louis O. Lehman

The fight of the church against the saloon is a fight for life. As one of these two institutions becomes strong the other becomes weaker. One of them must eventually yield to the other.

We are accustomed to say that the work of the Sunday School is to teach the Word of God. In this we tell the truth, but not all of it. A Sunday School scholar should be led not only to know but to obey. Just as a sermon is incomplete without its appeal for decision, so the work of the Sunday School teacher is not done until he leads his pupils into a definite acceptance of Christ. Temperance work in the Sunday School should be accounted a part of the regular work of the school, not something in addition to it. The problem of temperance is but a phase of the larger problem of righteousness. One's temperance is a part of one's religion. To abstain from intoxicants and to fight the liquor traffic is a Christian duty. Temperance work, then, consists in teaching those truths which relate to this phase of Christian living with a view to leading all to take the right attitude toward intoxicating liquors and toward the institution that traffics in them.

The work will follow two distinct lines made necessary by the presence of both children and adults in the school. For the children the work will be to teach abstinence. The child should be taught the danger of strong drink, the subtlety of this temptation, and be led as early as possible to take a definite pledge never to touch intoxicants in any form. Such teaching will emphasize the effect of liquor upon the drinker and his family, and the appeal will be for the pupil to save himself. Of course, whenever it is needed, the same kind of instruction should be given the adult scholar. But most of the adult scholars will be already committed to personal abstinence. Drunkards and moderate drinkers will be exceedingly scarce in any ordinary Sunday School. Temperance teaching should then take an entirely different direction. The study of the drunkard should be supplemented by the liquor influence; and

planted by a study of the liquor traffic. Instead of the ruined man, attention should be focused upon the institution that ruined him. How it exists, what its methods are, and what its effects, socially, politically, industrially, commercially, and religiously, should be carefully considered and the citizen of the Kingdom of Heaven should be led into active opposition to it. To spend an hour with an adult class of Christian people, dwelling upon the woes of the drunkard, with no other purpose than to save the members of the class from strong drink is, to my mind, a waste of time and a criminal neglect of opportunity. It is no longer an open question as to whether a Christian may drink or not. There is no danger of the church becoming a company of drunkards. Christian people, with few exceptions, are already total abstainers. The real enemy of the church today is not its own appetite for liquor, but the organized liquor traffic. Its present duty lies, not alone in self-control, but in the abolition of the licensed liquor saloon. It is well to go on teaching the child in the Sunday School, and any adult who may require it, the danger of strong drink and commit him as soon as possible to a life of total abstinence, but the Bible class, composed of adult Christians, should study the social, economic and political aspects of the modern liquor problem. There is one fact demanding both lines of work, and that is the awful ruin being wrought by the saloon. Exact statistics are, of course, impossible, but it is surely within the limits to say that at least one hundred thousand human lives are taken in our country each year by this traffic; that at least one million others are unfitted for usefulness; that crime and poverty and insanity are at least doubled; that no less than one million homes are cursed by the drink demon; that the saloon is the guardian of the gambling hall and the brothel; that our political life is being corrupted to the

that the present conduct of saloons is creating an atmosphere of lawlessness that is positively alarming. There are two reasons why the child should be taught total abstinence and committed to it as early as possible. The first lies in the fact that the child is father to the man. There is a great opportunity of influencing a whole life by the work done in the early years of childhood. It has been claimed that the first seven years of a child's life determine its future character. Whether that be true or not, it is true that early impressions are the most lasting. The ideals and pledges of childhood are never forgotten.

The second need for work along the line of personal abstinence among the children arises from the aggressiveness of the saloon. The liquor dealer realizes that he needs the boys for future customers, and he is actively at work getting hold of them. The Toledo Blade is authority for the statement "that in one section of Chicago there were twenty parlors opened; they called them children's parlors; they had rocking horses and pictures and swings; they gathered the little children in there and fed them sweetened wine for the sake of creating an appetite." In a meeting of the Ohio Liquor Dealers' Association, a member in discussing the topic "How Shall We Build Up the Saloon Business," said, "The success of the saloon business is dependent upon the creating of an appetite for drink; the men who drink liquor will die, and unless a new appetite is created our counters will be empty and we must shut up our business; the open field for creating the appetite is among the boys, for after men are grown they rarely change in this regard; it is needful, therefore, that we work up an appetite among the boys; nickels expended in treating the boys for the purpose of creating an appetite will return in dollars after the appetite is created; above all things create the appetite in the boys." Comment is unnecessary. Let it only be repeated here that if the children are to be saved they must be committed to personal abstinence in childhood.

Use and Abuse of Church Letters

J. H. Stark

That Church letters have their use no one perhaps will deny. That they are fearfully abused, can not be denied.

As a means of introduction Church letters are certainly scriptural and right, but usually there is too much importance attached to them.

One gets tired of a church in a village of One Thousand souls where he knows everybody and everybody knows him, and wants to unite with another Church in the same village and wants a letter to tell the people something they all know is not so, that—"The bearer is in good standing and full fellowship," whereas if he were in full fellowship he wouldn't desire a letter. Such is idle mockery. A Church letter ought at least to have the simple merit of truthfulness, but sad to say, often, such is not the case.

To illustrate: John Blank is a member of the Church of Christ at ——— Wisconsin, and attends Church once in a while, and occasionally "twice in a while," provided the weather is exactly right, and he has no lodge to attend and the "sign" is exactly right, but it is seldom he ever enters the house of God, and he speaks of the Church in the third person plural: "They are not doin' much;

nobody hardly goes to Church, etc." He gives the merest pittance to the work and that grudgingly, although he is well-to-do financially. He doesn't give half as much to the Church as he does to the lodge, his political party or for tobacco, but as he is morally a very respectable man he is considered a good member.

By and by brother Blank goes to California and after he is there for some months he concludes it will be to his financial interest to "unite with some (?) Church," and so writes back asking his old Church to grant him a letter. The matter is presented by the pastor who adds: "If any brother or sister knows of any scriptural reason why brother Blank should not be granted a letter, such an one will please speak." No one pleases to speak, so the Clerk is instructed to send letter and he does so in regulation style, saying brother Blank is in "good standing and full fellowship," which can not be true. No one can be in full fellowship unless he enters into the work of the Lord heartily. Such a letter is not only misleading but is really an impos-

sition on the Church where brother Blank desires to unite.

I do not believe it is right to give a fifteen per cent Christian a hundred per cent letter. Too much like putting Waterbury movement into an Eighteen carat gold case.

Brother ministers and elders let us see that our Church letters mean something and let us never under any circumstances grant letters to disgruntled parties.

Several years ago a young brother got offended at something in the congregation where I ministered, and came to me one day requesting a letter. I asked him if he was going to leave the city. He said "no." I then asked him if he intended to unite with another Church in the city. He said "NO." I then asked him what he wanted to do. He said he just wanted to "quit." I told him if he wanted to go to ruin he didn't need a letter, just quitting was all that was necessary. I gave him a good talk and in a short time he was all right.

Let us know as far as possible the motive calling for a letter from one living in the community.

Let Churches always tell the truth.
Chilton, Wis.

Christian Lectureship at Denton, Texas

Throughout the brotherhood a number of our states have lectureships and missionary institutes which are rapidly growing in value and importance. In some of the newer states we have been instrumental in organizing groups of men for Bible study and the study of Christian methods of work. It was our privilege and pleasure to attend the Texas Christian Lectureship held in Denton where that noble soldier of the Cross, S. K. Hallam, is leading the Christian forces. For twenty years we have been attending state, national and international conventions, but never have we attended a convention or lectureship which more fully carried out its purpose or better manifested the love of truth and the spirit of liberty.

First: The attendance was very small. The weather wretched. It rained every day and almost every hour each day. The committee arranged for hacks to take the delegates to and from the church for one fare, and the hacks of the enterprising little city were kept busy. Though the attendance was small it made up in quality for lack of quantity.

Second: The papers and discussions struck a higher average than any to which we have ever had the pleasure of listening. There was not a dull or commonplace paper on the program, and the lectures of the chief speaker, Hiram Van Kirk, Dean of the Berkeley Bible Seminary, were as satisfactory as any series of lectures we have ever heard. Those attending the Texas Christian Lectureship were simply enthusiastic over them. It was to be expected that men like Addison Clarke, Homan, Ewell and McPherson would appreciate a course of historical studies on the sources of the Restoration Movement of the Nineteenth Century. But we did not hear a dissenting voice from any one attending the lectureship. M. M. Davis gave his unqualified endorsement of all he heard. We shall not attempt a review of these lectures, as Dean Van Kirk has promised to have them published in book form. A number of the other papers will be published either in full or partially in the Christian Century and they will speak for themselves. We cannot refrain from commending the spirit of loyalty coupled with the widest liberty which was manifested in the Texas Christian Lectureship. Texas is a great state and the missionary element in Texas is equally great. The writer was surprised to learn that Texas has a membership of seventy or eighty thousand Disciples. If it were not for the element which mistakes opinion for conscience the Disciples of Christ would take Texas for New Testament Christianity. We refrain from referring to the brethren in Texas who oppose the organ, missionary societies, etc., as "antis." In a later number we shall publish the result of an incident which

occurred during the lectureship which we think will best express the spirit of the ultra conservative element in Texas.

Third: Perhaps equal to the triumph of the truth as treated in the historical survey of the sources of the Restoration by the chief speaker, was the magnificent paper by Chalmers McPherson, which will do much to advance the cause of the missionary interests of the Christian forces in Texas. We shall not mention the individuals in this connection who made the lectureship a great success, but we cannot refrain from congratulating the lectureship for having selected the Denton church and its noble pastor as the hosts of the lectureship. The personnel of the preachers of Texas, in our judgment, is second to none in the United States. Before leaving Texas we had the pleasure of making a brief visit to the home of J. C. Mason, who is undoubtedly one of the most masterful state secretaries in the brotherhood. Miss Bertha Mason, who is the secretary of the C. W. B. M. of Texas, is planning for us to return to the state and assist her in some missionary institutes. "Our Bertha," as she is known throughout the Southwest, is deeply interested in Mexican missions. She has the faculty of getting results whenever she sets her hand to any definite missionary work. We also spent one Lord's Day with the Gainesville church of which S. C. Schoonover is the pastor, and received the hospitality of their cultured Christian home. The Texas Christian Lectureship meets in Palestine next year.

C. A. YOUNG.

Lectureship Notes.

Geo. H. Morrison.

The leading address of the first evening was on "The Religious Value of Church Music" by Miss Harriet Smith, teacher in the Texas Christian University.

Tuesday morning's session was opened with a Bible study by Prof. F. L. Jewett of the Christian Bible chair at Austin. He gave an able exposition of the first chapter of Paul's letter to the church at Philippi.

From 10:30 to 11:30 A. M. the convention listened to the chief lecturer, Professor Hiram Van Kirk, dean of the Bible College, Berkeley, Cal. Professor Van Kirk's subject was "Studies in the Doctrine of the Current Reformation—The Covenant Theology and Alexander Campbell." This was an able historical paper, showing how theology had affected governments and governments had affected theology. Mr. Campbell, being raised a seceder Presbyterian, was schooled in the covenant theology and was prepared in mind to be the champion of individualism in religion when he came to America, the land of freedom in government.

President Addison Clark lead the discussion.

J. T. Ogle, pastor at Paris, delivered an address on "The Dignity of the Christian Ministry." He said that to have a sound body was a great advantage. If Timothy had been of sound body Paul would not have said for him to take a

little wine for his stomach's sake. It did not add to the dignity of a minister to have his body saturated with tobacco smoke. No mother should have to defend her preacher from her son's criticisms. Dullness in a preacher is unpardonable. "Of the sweat of thy face shalt thou eat bread all the days of thy life" is as applicable to the intellectual as well as to the physical world.

After a short discussion in which a number participated, C. M. Schoonover of Gainesville read a paper on "The Enrichment of Worship." He said, in part: "We harangue the people too much and worship God to little. People consider it no loss to be late at church, just so they arrive in time for the sermon. They invite their friends to church with them to hear their eloquent preacher rather than to worship. What may not be beneficial to one may be very helpful to another. There is a place for congregational singing and for special quartettes and solos."

The Tuesday evening devotions were led by R. D. Schultz, of Enis. A beautiful solo, "God Knoweth Best" by Miss Ward, vocal teacher of T. C. U., Waco, was rendered. The chief lecturer, Dean Hiram Van Kirk, of California, delivered the address of the evening.

Wednesday morning the session opened by Professor F. L. Jewett reading the second chapter of Philippians. The next on the programme was an address by Professor J. B. Eskridge, of Texas Christian University, subject "Do the Times Demand a Restatement of Our Position?" He said in part: "The nomenclature of the science of every age has been set aside by the succeeding generation. Edison hates an invention as soon as he has completed it. People are ever changing. The last translation of the Bible is usually better than those which have preceded it."

Dean Van Kirk delivered his address on Alexander Campbell and John Locke. The speaker showed the similarity between the two great minds. He showed that Mr. Campbell acknowledged his indebtedness to the great English mental philosopher, calling him the Christian philosopher.

Wednesday afternoon W. H. Bagby, of Cleburne, delivered an address on the subject "Where Christ Placed the Emphasis."

After Mr. Bagby's address Bro. McPherson addressed the lectureship on Christian liberty in methods of Christian service. By previous invitation many of those who are opposed to his views were present and an interesting discussion followed led by Evangelist F. L. Young. Dr. Fleming, president of the Southwestern Christian College, followed with a feeling talk, urging forbearance in matters of Christian liberty.

Dean Van Kirk began his address by stating that he came before the lectureship with diffidence since the excellent sessions of the day and the spiritual opening services. But we needed to study the lives of the men who had made the Christian churches what they are. He said the early N. Y. Church seemed to have been first organized by Scotch Baptist immigrants. At the close of Dean Van Kirk's address, Bro. F. F. Grim read a paper on "Place of the Disciples in the Next Great Awakening."

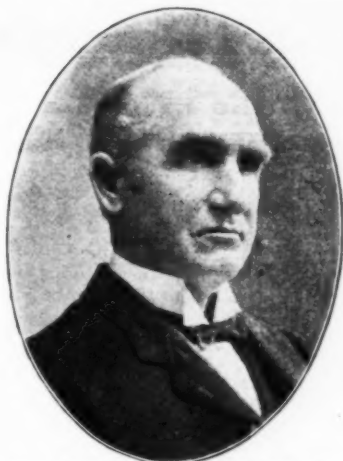
Thursday morning there was an address by Prof. Bruce McCully of Texas

Christian University, Waco, on "Education in Religion."

He said in part: The teacher who only takes note of the developments of the ability of the pupil to recite text books is unworthy of his profession. The development of the individual is the true ideal. Not so much for the good of the whole as of the individual. If this is done the public as a whole will feel it. We think of drawing out the child's nature, we must look after her religious nature as well.

Our appreciation of God has grown through all the ages. With our democratic ideas has come the higher idea of the dignity of man. Not as a whole, but as an individual.

The discussion that followed was very interesting. The pastors present emphasized the thought that the colleges teach students the idea of service.



S. K. Hallam, Pastor Denton Christian Church, where Lectureship was held.

A resolution was offered by Judge W. K. Homan of Colorado City, as follows:

Resolved, That the committee on nominations, present to this Lectureship at today's afternoon's session the names of five brethren to constitute a committee on Ministerial standing, as provided by former action of the Lectureship, to which matters involving the character and standing of ministers may be referred for investigation, the action of such committee in any case to be advisory only.

The committee on nominations reported the following names for the committee on Ministerial Standing:

W. K. Homan, A. E. Wilkerson, J. J. Hart, G. Lyle Smith, A. F. Sanderson.

After the devotional exercises Thursday afternoon the principal feature was the address of Bro. A. E. Ewell of Bonham, which was well received.

The Masters are Masterless

J. M. Lowe

There is no more cheering truth known to man than this, that man has power to surpass even himself. Who taught Milton how to write *Paradise Lost*? Who taught Bunyon to write *Pilgrim's Progress*? Here and there and everywhere men have departed from the beaten way and sought new realms, and many have gladly followed. How our hearts swell with admiration as we note these solitary souls turning away from their generation, and leaning upon an invisible arm, ascend the heights. It should be remembered that the laws of language are simply deduced from the language of these masterless masters; that above and beyond the regime of the world there walks the unfettered human spirit, following only the voice of God. Some master painter who has surpassed the schools, places upon the breathing canvas,—what? simply paint? colors? Yes, and far more; he makes them to proclaim a message which all the world beside cannot produce. Here is the glory of being a man.

Coming over into the realm of reform we stand in silent reverence where sleeps the dust which these intrepid souls have left behind. Who led Luther and Calvin and Savonarola? Under whose command was Jerome of Prague standing alone in the presence of arrogant and haughty royalty and in the very shadow of death, what made such men believe their cause was worthy of such scorn and risk and peril? Further back we go greeting these masterless men. How sublime is Paul. This man was worth more to the world than a continent. Look how he towers. He is larger than the world. He is as tall as the stars. One such man justifies creation. So should we feel if we walk with Paul, that we are worthy more than the earth. One step more and behold Him! From the manger? Cattle the companions of his infancy? But these cattle were nearer God than was Herod. Later, with what supreme and majestic self-control, walks this man over the earth. So far was He in advance of His day that dumb wonder sat where even now intelligent worship sings and adores. Where He walks there are no barriers, where He talks there is no debate, where He forgives there is no sin, where He is there is no death. We

lift up our little minds to comprehend Him and study turns to worship and ambition to prayer. Whence that majesty, that unspeakable tenderness, that fearful anger, that supremacy of command? What was there in His birth, His early training, His growing youth to make this man the conscious Lord of heaven and earth? In His birth? The angels knew, and she, beneath whose throbbing heart the miracles began, knew the unutterable secret. But to the ordinary human eye here is a being as inexplicable as the universe. Whence His lessons? Let it be admitted that much that He said was not new. The lessons the world learns from His life is as new and fresh as the dewy dawn. His character is the blossom of systems, songs and prophecies past; His words, the seeds whence shall spring all civilizations yet to be. But who is His master?

Here is the great lesson for us all. Our lives are small and useless in proportion as we have human masters. We should rather be an American citizen than wear the most dazzling crown that rests upon a royal brow. Many a preacher wonders why he is not doing his work joyfully and freely. In a vest pocket, how could he? We have one master, even Christ. Let him act upon this and break his chains. Love your brethren even as Christ loves them, but follow not one of them. Be loyal to them, all by following Him. One more thought comforts. This freedom from masters, belongs not only to those whom the world calls great. In the humblest walk, he who works and sings his way through the world loving his work and those who wait for his coming at sunset, is as truly a master as are those whose books adorn the world's libraries or whose art attracts the gaze of the multitude. For are they not all trying to make the same world beautiful? What matter whether any one hears or sees? The joy is in the work and the reward is within. Fame is a bubble. Touch it and it is gone. Fame seldom comes to a man until it comes as a result of joyous work. Jesus said, "I seek not honor from men." But men have

given him honor not to please him, but to praise him and acquit themselves. "It is easy in the world to live after the world's opinion. It is easy in solitude to live after one's own; but the great man is he who in the midst of the strife maintains with perfect sweetness the independence of solitude."

Testimonials Worth Having.

The oriental point of view is always instructive. At Allahabad there has just been issued the report of the hospital for women, and *The Pioneer* of that town prints two graceful letters quoted in the report:

The first addressed the lady at the head institution thus:

"DEAR SIE:—My wife has returned from your hospital cured. Provided males are allowed at your bungalow, I would like to do you the honor of presenting myself there this afternoon, but I will not try to repay you—vengeance belongeth unto God. Yours noticeably—"

The second was in a strain of even more punctilious courtesy. It ran:

"DEAR AND FAIR MADAME:—I have much pleasure to inform you that my dearly unfortunate wife will be no longer under your kind treatment. She having left this world for the other on the night of the 27th ulto. For your help in this matter, I shall ever remain grateful. Yours reverently—"

MEDIOCRITY AN IDEAL.

There is a point where toleration sinks into sheer baseness and poltroonery. The toleration of the worst leads us to look on what is barely better as good enough, and to worship what is only moderately good. Woe to that man, or that nation, to whom mediocrity has become an ideal!

Has our experiment of self-government succeeded, if it barely manage to rub and go? Here now, is a piece of barbarism which Christ and the twentieth century say shall cease, and which Messrs. Smith, Brown, and others say shall not cease. I would by no means deny the eminent respectability of these gentlemen, but I confess, that in such a wrestling match, I cannot help having my fears for them. —James Russell Lowell.

Triumph of the Church at Des Moines

Twentieth Anniversary of the Pastorate of H. O. Breeden Celebrated Recently in Central Church with Special Services

December first to third were gala days in the history of the Central Church, Des Moines. These days witnessed the celebration of the Twentieth Anniversary of the pastorate of H. O. Breeden. It began with the formal program and general reception on Friday evening, when the great auditorium was filled with a magnificent company of people. As a Des Moines daily happily expressed it: "The anniversary celebration was not shared alone by members of the Central Church of Christ, nor by the half score of the churches of that denomination scattered throughout Des Moines, but was participated in by hundreds of church people of the city regardless of sect or creed, who have found in Dr. and Mrs. Breeden staunch friends and willing co-workers in every enterprise for the uplifting and betterment of Des Moines and its people during the last two decades. Pastors and members of every denomination, business and professional men, politicians and men and women from every walk of life gathered to pay their respects to the pastor and his wife who have just rounded out twenty years of active and useful service for their church." The formal meeting was presided over by J. W. Hill, one of Des Moines' leading business men and president of the Official Board of the Central Church. Hon. N. E. Coffin, superintendent of the Central Sunday school twenty years ago, gave a short sketch of "The Progress of Twenty Years in Central Church." Hon. James G. Berryhill, one of Des Moines' foremost citizens, representing the Commercial Club, presented "The Contribution of Central Church to the Larger Life of Des Moines." Dean A. M. Haggard, representing the Drake University, spoke of "The Contribution of Central Church to Education." Hon. Lafayette Young, editor of the Daily Capital, who has watched the growth of Central Church for almost twenty years, spoke on "The Significance of a Twenty Years' Pastorate." Chas.

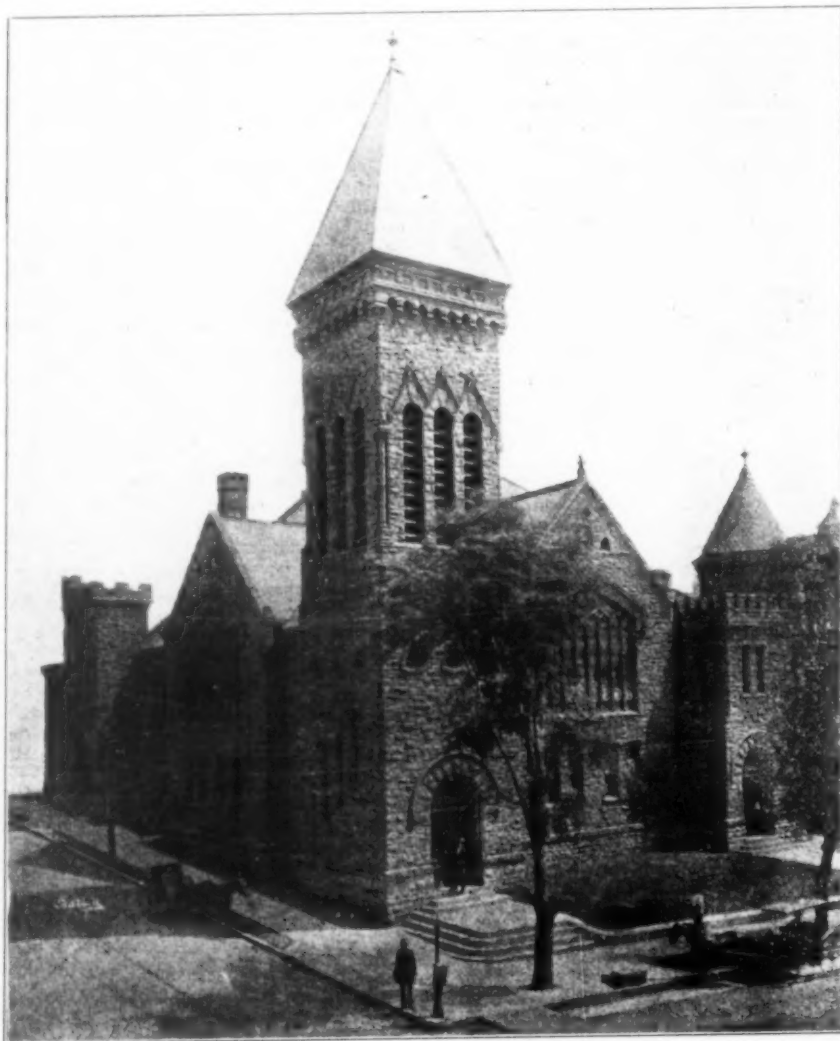
A. Young, editor of the Christian Century, made a special visit to Des Moines and spoke on "The Contribution of the Central Church to the Brotherhood." Dr. William Bayard Craig, former chancellor of Drake University, for years a co-worker with the pastor of the Central timed a special visit en route from Illinois and spoke on "The Ideals of the Central Church and Its Pastor." Rev. C. S. Medbury, representing the other Christian churches and the Ministerial Association of the city, of which he is president, spoke as only he can, of "The Fraternity and Fellowship of the Central Church and Its Pastor." Edwin A. Nye, editor of the Daily News and an honored elder of the Central, gave "An Appreciation from the Church Side." This was followed by a number not on the printed program, when the presiding officer called D. F. Givens, also a valued elder of the Central and a friend of the pastor from boyhood days, who presented to the pastor and his wife, on behalf of the congregation a beautiful silver "Loving Cup," inscribed with the following words: "Presented to Dr.

and Mrs. Harvey O. Breeden, Dec. 1st, 1905. Commemorating Twentieth Anniversary, 1885-1905." Almost overcome by the numerous tokens of appreciation and love for him and his, Dr. Breeden made a tender and felicitous response. The formal program was followed by a delightful general reception in the parlors of the church which continued until nearly midnight.

Two special features not chronicled in the above were the presence in the group of thirty-five members who were members of the Central when the pastorate of Dr. Breeden began, twenty years ago. Only forty-two of that honorable company of three hundred and forty are still in the Central Church. Of the four living charter members of the Central (organized in 1860) two were present, Mrs. Julia Gilcrest and Mrs. Philander Smith, and they were presented to the congregation. J. K. Gilcrest and Mrs. Ruth VanCleve were unable to be present on account of illness. The other unique and most interesting feature was the reading of letters and messages from former pastors, evangelists and former members by Frank

M. Rice, Chairman of the Invitation Committee. Among the messages were telegrams from various parts of the United States and a cablegram from Paris, France, from that devoted business man, Geo. A. Jewett, to whom the Central owes more than to any living man. It read: "Paris, France, Dec. 1st.—Dr. Breeden, Des Moines, Ia.: Congratulate you and the Central. Signed, Jewett."

The Register and Leader devoted an entire page to the event, presenting cuts of the old church in which the present ministry began and the elegant new edifice which has been the home of the congregation for fifteen years. In the general report of the event, evidently the work of a sympathetic hand, the following passages occur: "The congregation which numbered three hundred and forty when Dr. Breeden came to the church has grown to 1,300. Soon a new church was established in



Central Church of Christ, Des Moines.

Marks New Standard of Achievement

East Des Moines, then one in University Place, and now ten churches, with a total congregation of nearly 5,000 members, have been built up in different parts of the city. The Central has a wide influence throughout Iowa and has taken an active part in the foreign mission field, three missionaries being supported by this church alone. Drake University also owes much to this church, and especially to Dr. Breeden, whose interest in its welfare has been second only to his loyalty to his church.

During his twenty years of pastorate in the Central Dr. Breeden has presided at the marriage altar of 845 couples, he has preached 1,200 funerals and has received 4,500 members into the church. He has held fourteen protracted meetings in Des Moines and he has seen the finances of his church grow from a paltry sum to \$1,000 per month.

He has been no less active in outside organizations. Dr. Breeden organized the associated charities of Des Moines, and was its first president. In 1890 he organized the Prairie Club, which is now known as one of the leading literary clubs of the Middle West. He was president of the club for two years and refused the third term. In 1890 he was honored with the presidency of the National Christian Convention, and presided at its meeting in Omaha. He was the originator of the evangelistic movement of the Christian church, launching it in an address at the general convention at Minneapolis, and it is now embodied in an organization. In 1903 Dr. Breeden was made national president of the Evangelistic Board, which position he now holds.

During all his long pastorate there has never been a dissension in his church. His personality has overcome obstacles and he has won the absolute comradeship and co-operation of his congregation. One secret of his success is his pet hobby, that organization and business methods are just as necessary to a church as to any commercial venture, and this theory has been applied to all his work. His faculty of never forgetting faces or names and of knowing each individual member of his congregation has endeared him to all with whom he has come in contact through his church. Mrs. Breeden has been a most worthy helpmate for her husband, and has always taken an enthusiastic and leading part in all the work of the church. Her generosity and her deep interest in every deserving charitable enterprise have done much to aid in the success which the church has attained."



Mr. and Mrs. Harvey O. Breeden

The celebration was continued on Sunday, when Dr. Breeden preached his twentieth Annual Sermon, a part of which is printed elsewhere in this issue of the Century. Thus closed an event and culminated an epoch which marks a new era and sets a new and loftier standard for the brotherhood—a ministry which, estimated by length of service and magnitude of results is solitary in the churches of Christ.

CENTRAL CHURCH, DES MOINES.

One of the memorable national conventions was that of 1890, held in the Central Church of Christ, Des Moines, a cut of which appears on the opposite page. The building was then new, having been only recently dedicated, and it represented a departure in church building among the Disciples. It was finer and more commodious than any but the very few of our churches, and there were many curious questions asked, and many expressions of admiration.

It was at this convention that F. M. Rains resigned his position as secretary of the Board of Church Extension, and G. W. Muckley, then a young preacher and pastor, was elected to take his place. There were many other interesting incidents during the sessions of this great convention, and yet one of its chief lessons was that impressed upon the minds of the visitors by the new Central church. They could not but admire it, and wish they could reproduce it. It was a timely lesson in church architecture.

"They tell me now, that this here buildin' cost nigh onto a hundred thousand dollars," said one old gentleman, with a look of amazement on his honest old face. "Yes," replied his friend,

"something over \$90,000 is the cost. Isn't it a right, but what a fine building!" "Yes, sir-ee, it's a fine building all wicked waste of money! my eyes! think of it!" And the old man puckered up his lips and whistled his amazement. "Don't you think it's right, then, to spend so much money in a building to worship the Lord?" inquired the gentleman. "No, I just don't. As fer me and mine, we've worshipped the Lord in the deestrick school-house for ten year, and been glad to get that." "I suppose you are all too poor to build a meeting house, then?" Not exactly, brother.

I reckon I'm worth nigh onto \$50,000, and then there's Anse Williams, he's good for another fifty, and ——" "And yet as Disciples of Christ, you worship in the district school-house, for which you pay no rent?" The sentence ended with the rising inflection, and the shrewd old pay big taxes?" "But don't you think it would be a fine thing to build a neat, roomy church house of your own, not as large and costly as this, of course, but something adapted to your needs?" The old man looked thoughtful. "Yes," he replied slowly, "yes, it would be nice." Then he glanced up at the beautiful church, sighed, thrust his hands down deep into his pockets, and remarked, as he walked away. "Yes, that would be fine, and I reckon that's what we ought to do."

The lesson had finally gone home. And this is but one of many ways in which the Central church and its enterprising people and pastor have contributed to the good of the cause we love. [EDITOR.]

AMPLIUS.

We are passing out of littleness every day. The horizon is broader and clearer "The simple life" is well enough but it must never supplant the larger life, nor check it. In the work of the church it is unwise to jog along from year to year without variety and without increase. Men of affairs, men who are shrewd and successful organizers, will never be won to a church, nor content in it, that is satisfied with incurable littleness,—that never seeks to surpass itself. Here is where some ministers blunder. They fear to ask for larger offerings, or for an increased and improved equipment, when precisely that is what is needed to hold their people in line and in the atmosphere of happiness and growth.

University Place Church an Important Factor

**C. S. Medbury, the Devoted Pastor, Worthily Following
in the Foot-steps of Great Men**



Charles S. Medbury, Pastor.

Des Moines, the central city of Iowa, is a typical capital. Its libraries, newspapers, public schools, State institutions, colleges, University and churches, make it at once the Athens, and the Jerusalem of the State. With a population of seventy-five thousand it is a cause for gratitude that the Churches of Christ should have a large place in the interests of the people. The churches and missions wearing the name of Christ only, are ten in number. The total membership of all is not far from five thousand—a larger membership enrollment than that of any other religious body in the city.

The largest congregation in Des Moines is the Church of Christ in University Place. It was organized to provide for the large community of Christian people gathered about Drake University for the education of their children. In the University chapel, in the year 1881, a Sunday school was organized and religious services were held on Lord's Day evening for a few years. Chancellor Carpenter, Brethren Gaston, Dunshee, McCannon and Dungan ministered from 1883 to 1888. The life of the congregation took definite form when a permanent organization was effected June 24, 1888. To effect the organization three hundred and four members took letters from the Central Church of which H. O. Breeden then, as now, was pastor. In December of the same year the church decided to build and appointed a committee of which Chancellor Carpenter was chairman, to draft plans and ask for pledges. The young church recognized the fact that it would have to burden itself to build a house large

enough to meet the needs of the growing University Community. General Drake also was quick to see the need and pledged \$2,000 on condition that the congregation would build large enough to accommodate the University on special occasions. In January of 1889, a building committee was appointed consisting of Brethren A. G. Downing, R. T. C. Lord, C. H. Mershon, R. B. Jamison and E. D. Smith, and the project was pushed forward. It is hard for the younger generation to realize that only a few years ago, the lot upon which our splendid church now stands was heavily wooded, and as a first step toward building, a "chopping bee" was held to clear the lot. Eight cords of wood crowned the joyous labor and \$32 passed to the credit of the building fund. From these days the work was pressed and with dauntless faith a \$40,000 house with the largest seating capacity in the city, was erected to the honor of God.

The pastors, whose ministry the church has enjoyed, may well be noted here. The first name is that of D. R. Dungan, who served in all—before and after the organization—about five years and whose pastorate terminated in 1889. He was succeeded by J. P. Davis, who served six months and resigned. J. B. Vawter, then Corresponding Secretary of the Iowa Christian Convention, was called to the pastorate. Ill health soon forced him to retire, and, after an interval of a few months, E. M. Todd of McPherson, Kansas, was chosen. Under his administration, in the spring of 1892, J. V. Updyke, evangelist, conducted a series of meetings in which there were two hundred fifty-four accessions to the church. Brother Todd resigned from the pastorate in March, 1893, and I. N. McCash of Marysville, Mo., was called.

The pastorate of Brother McCash—continuing through a period of more than ten years—was marked by the phenomenal growth of the University Place Church. The membership was very greatly increased and all other lines of development were in keeping. The church building, left incomplete at dedication, was thoroughly equipped for its large service and the heavy indebtedness of ten thousand dollars was fully liquidated. It was during Brother McCash's pastorate,

too—and not a little owing to his wide acquaintance, tireless efforts and the universal esteem in which he was held—that the church enjoyed one of the largest meetings of the Brotherhood's history, under Evangelist Charles Reign Scoville, there being 573 additions to the congregation.

Near the close of 1903 Brother McCash resigned, and he and Sister McCash—linked in common to the hearts of the entire congregation—joined with others in the loving welcome extended the new pastor, Charles S. Medbury, and his family, who entered upon the work the first Lord's Day in January, 1904.

The outreach of influence from this center of our people is truly remarkable. The Church is not only a large factor in the community life, but in its close association with Drake University it lays hold of the student life and builds for the morrow. Twenty-eight missionaries have gone abroad to herald the Gospel of Christ in the twenty-five years of the University's life, and scores of others have entered the ministry in the homeland. In such a contribution to the Brotherhood—to say nothing of the host of others trained to stand for God in the various business and professional relationships of life—the Church and University rejoice together.

The official Board includes sixteen elders, forty-four deacons, and twenty-four deaconesses. The Church organization consists of a Board of Officers as follows: I. M. Lieser, President; C. O. Denny, First Vice President; J. F. Mitchell, second Vice President; A. G. Downing, Clerk; D. W. Freeman, Recording Secretary; H. B. Harrod, Financial Secretary; Pauline Wambaugh, Assistant Financial Sec'y and Pastor's Assistant; G. N. Sherman, Treasurer; T. H. Denny, President Board of Elders; C. N. Kinney, President Board of Deacons; Mrs. D. D.

Van Meter, President Board of Deaconesses.

The President of the C. W. B. M. Society is Mrs. C. S. Slayton with the following members in charge of the other departments of the work. Belle Bennett Missionary Society, Alice See, President; Burgess Missionary Circle, Vinnie Nourse, President; Sunday School, Dr. G. A. Huntton, Superintendent Enrollment; Home Department, Mae E. Paterson, Supt.; Cradle Roll, Gretchen Garst, Supt.; Ladies' Aid Society, Mrs. A. O. Reynolds, Presi-



Miss Pauline Wambaugh, Assistant.

dent; Senior Endeavor Society, Dr. R. J. Luse, President; Loyalty Endeavor Society, Dr. R. C. Logan, President; Inter-

Constant Evangelism is Watchword

mediate Endeavor, Etta Cook, Supt., Lavinia Pinkerton, Pres.; Junior Endeavor Society, Zona Smith, Supt., Louisa Grace, President; University Club, Chas. S. Medbury, President.

The membership of the church is largely a neighborhood organization, which augments the pastoral work. Recently a complete canvass in the section of the city in which the church is located was made by a committee of eighty women, and cards were left for each house giving space for the religious relationship. From this much has already resulted that has been helpful and of assistance in the work.

In the organization of its membership, the usual departments are splendidly sustained and every effort is put forth to minister temporarily and spiritually to the needs of our immediate community and to help carry the peace and hope of the Gospel to the destitute portions of our own land and to the regions beyond.

Additions are reported at almost every service. Since January 1st, the opening of the present Pastorate, 722 have been received into the membership, of which 218 have been by confession and baptism. The largest number for any one Sunday being twenty-nine at one of the regular church services. The church had a long hard struggle with heavy financial obligations, but the indebtedness liquidated before the close of Bro. McCash's splendid Pastorate. This opened the way for the larger missionary operations of the past two years, during which time the church has taken upon itself the support of Bro. Herman T. Williams in the Philippines and Bro. B. H. Lingenfelter in the Home Field (Seattle, Wash.); and has also come to a living link basis in church work. In addition to these forward steps, the three auxiliaries of the church have sent Sister Daisy P. Drake to India as their own herald in the needy old world of the East.

In round numbers the church has a membership of 2,900. At almost every service, there is a great congregation that taxes the capacity of the auditorium. The chorus of one hundred and forty under the direction of Dean Fred'k Howard of the Drake Conservatory of Music adds greatly to the efficiency and effectiveness of the service. Shortly following Bro. Medbury's removal to Des Moines, Miss Pauline Wambaugh of Angola, Ind., was called as Pastor's assistant. Her work has been of untold value to the church. She has given time, not only to the clerical details of the office but being gifted in voice has made a large place for herself in the musical activities of the con-

gregation, having charge of the music in the recent meeting. In every way her influence has been a marked factor and the local congregation will recognize a great loss when her musical work in Drake is completed and she gives her consecrated young womanhood to the larger field of brotherhood service as a singing evangelist.

Our's is, indeed, a happy fellowship in a world-wide work. The utmost of harmony prevails and in the vast congregation's life there is that spiritual atmosphere that speaks of the presence of God.

MINISTERIAL CALL AND QUALIFICATIONS.

By S. C. Humphrey.

Much has been said recently concerning the dearth of young men seeking the

with a call less significant, if less immediate and direct. The emphasis that has often been laid upon the "call to the ministry" which included in its claim also the miraculously furnished message has caused the swing of enlightened popular sentiment to the opposite extreme, which means the ridiculing of any call at all excepting that of individual choice. What now is God's call? What less than that which has ever been its characteristic fitness by nature, taste and capability of successfully performing the work assigned?

That there have been and yet are many men in the Christian ministry who are there without any divine call is shown by their failure to achieve results. A young man recently asked my advice as to whether he should enter the ministry. I answered: I have not the prescience to determine. If you have a strong pull in that direction, and know yourself well enough to believe that God has given you power to lead men to seek Him and to follow Christ then by all means Yes.

But if you are inquiring simply as to an honorable profession amongst several under consideration then emphatically no.

Then again; much more than is needful even for our times, is held before the minds of young men who think of the ministry in the matter of necessary preparation. No one is given encouragement to enter the ministry without a longer or shorter theological course of preparation. But the preacher for the masses needs to be only a little in advance of the great mass of his fellows intellectually, to be capable of great success in the ministry. The masses are not solving problems but are solely in need of comfort in time of trouble and knowledge of duty.

This is no trade put upon the desire or ambition of any young man who would stand nearest to the fountain of all knowledge, or to the place where the world listens to the "Whisper of a throne," but it is a plea for that Christ-like humility upon the part of young men whereby they should be content to fling away inordinate and never to be realized ambition, and to work where God has called them. Many young men spend years in under and post graduate work, preparing themselves for positions to which they are never called. Many of these might have done a great and good work amongst the more numerous classes or masses, but high ideals, not re-enforced by a self knowledge, led the poor dupe to risk his all in the effort to accomplish ends and purposes for which God never called him.

Akron, O.



University Place Church, Des Moines.

ministry as a calling. This is deplored, and doubtless rightly so, especially if it indicates apathy in Christian zeal or religious declension. But just there may be debatable ground. Whether the cause of Christ is promoted or not by the multitude of men in the ministry who are there without a divine call to its sacred office is the question. This I believe constituted the real and true message of the Prophets of olden times that they each had their call from God and their message revealed to them. All others were frauds. That the Prophets, the Twelve and the Seventy were not only divinely called but admonished to depend upon the inspiration of the moment to deliver their message, must not be elevated into a precedent that should govern us in concluding that later men might enter God's service

Reward Ample for Up-hill Struggle

L. F. McCray

seven cents or the multiple of seven.

Valley Junction is a railroad town of the Rock Island, three thousand population. It is five miles from the center of Des Moines. The town was founded in 1893. The Christian Church was the first to organize and erect a building. It was the intention to build an auditorium 36x36 as the town grew and demanded it. City Evangelist A. B. Cornell organized the Church, and dedicated the house in September, 1893. H. O. Breeden and I. N. McCash had charge of the dedicatory services. After the Church was completed Bro. Cornell resigned and F. W. Thomas had the oversight of the Church; then C. G. Stout, Allen Hickey, and E. M. Barney, all of whom lived at University Place. These pastorates were intermittent. All but one were students. Others preached occasionally. The hard times of '93 to '97 hindered the work. In 1899 E. J. Wright was located as pastor. He remained two years. Under his ministry the membership increased and the foundation of the auditorium was laid. Mr. Wright resigned in 1901 and left the foundation standing. The present writer and family came in June 1901. The outlook was pretty dreary.

The Church was divided and discouraged and the community irreligious. There was a large Catholic constituency, and much prejudice against our people. We had three hundred and forty-five dollars on hand and a subscription paper with seven or eight hundred on it. Upon examination it was found that the old building was too dilapidated to think of using it. The foundation was faulty. It was therefore decided to clear the lot, move the old building to the rear, take up the foundation and construct a house that would cost about five thousand dollars. Nobody knew where the money was coming from. The town had been canvassed for subscriptions, and solicitors had gone to other towns. But we either had to build or pull out.

The summer before I took charge of the church the ladies ran a dining hall at the State fair grounds and cleared \$200. We went out the first year and cleared \$531. In September, 1901, we had \$868 on hand. With this amount we made a beginning. We had to buy the second lot at a cost of three hundred and fifty dollars.

Many times I would start out to solicit and my courage fail me. I would call on people expecting to ask for funds, but go away without mentioning it, and afterwards hear that they were surprised that I didn't. I had no experience in building. I wrote to the rich, wrote to my relatives, wrote to the Christian Endeavorers of Iowa, plead for help through the local, city and church papers, asked people for



Another Des Moines Working Church.

made a number of trips to other towns, held one meeting at Lehigh, Ia., and raised about one hundred dollars to apply on the brick. We have run a dining hall at the State fair ground every year. Last summer we ran a dining hall at the Chautauqua and the Military encampment. Summer before last we ran private car parties to St. Louis Fair. Out of these things we got small returns.

We built as we could raise the money. The first fall we excavated, next spring we built the foundation, next winter the frame of the superstructure, next summer the plastering and the brick veneer were put on. Next fall the finishing and dedication.

Dedication day was set for Nov. 22, 1903. F. M. Rains was secured to preach the dedicatory sermon. On the 17th of November one of the officers sent Bro. Rains the following telegram: "Dedication of the Church postponed on account of the death of the pastor's only child Lila." In spite of all the promises of scripture, the blow crushed the very life out of our souls. It added a sting to every other sorrow. It made the financial distress, the burden of hard work, the irreligiousness of our community overwhelming to us. Yet our duty was clear; we must stay by the work.

Dedication day was reset for Dec. 21. G. W. Muckley of Kansas City preached the sermon and raised twenty-seven hundred and sixty-five dollars. The total cost of our building was upwards of \$12,000. It is a beautiful structure, with all modern conveniences.

Mrs. McCray has had the burden of looking after the Ladies Aid, the Endeavor, the Sunday School, the Choir and much of the pastoral work. If ever a woman toiled and planned under God she did. Visible results have been not large.

A steady growth is perceptible. Sometimes our plans fail. We have never had a successful revival meeting. We are looking forward to this winter hoping that we may somehow secure the right man. Our financial obligations are still very bothersome.

The city Missionary Society started this work and helped to sustain it for a number of years. The University Place Church contributes \$300.00 to State work, two hundred and fifty of which comes here.

It has been a struggle but I believe the reward is sure and ample.

The next annual Congress, which was to have been held in Cincinnati, has been located by the committee at Indianapolis, in response to a most urgent request from the brethren there, and especially those connected with Butler College. The College is to celebrate its semi-centennial this year, and it was thought to be appropriate that the Congress should be the great feature of this anniversary. For this reason the time of the Congress will be charged to a date in April, which will soon be announced, together with the program.

MISSIONARY RALLIES.

A. McLean and Dr. C. C. Drummond of India will conduct rallies as follows:

First Church, Danville, Illinois, Wednesday, January 3d.

Second Church, Bloomington, Illinois, Thursday, January 4th.

First Church, Peoria, Illinois, Friday, January 5th.

Y. M. C. A. Hall, Chicago, Illinois, Monday, January 8th.

Dixon, Illinois, Tuesday, January 9th.

Rock Island, Illinois, Wednesday, January 10th.

Galesburg, Illinois, Thursday, January 11th.

Oskaloosa, Iowa, Friday, January 12th.

First Church, Cedar Rapids, Iowa, Monday, January 15th.

Marshalltown, Iowa, Tuesday, January 16th.

University Pl. Church, Des Moines, Wednesday, January 17th.

Creston, Iowa, Thursday, January 18th.

Bethany, Nebraska, Friday, January 19th.

Omaha, Nebraska, Monday, January 22d.

Atchison, Kans., Tuesday, January 23d.

First Church, Kansas City, Mo., Wednesday, January 24th.

First Church, Topeka, Kans., Thursday, January 25th.

Emporia, Kansas, Friday, January 26th.

Hutchinson, Kans., Monday, January 29th.

Wichita, Kans., Tuesday, January 30th.

Independence, Kans., Wednesday, January 31st.

CHRISTIAN CENTURY PULPIT

Sermon preached by H. O. Breeden, pastor of Central Church, Des Moines, on the occasion of the twentieth anniversary of his eventful pastorate.



Speaking on the subject "What God Hath Wrought," numbers 23, 28, Mr. Breeden told of many incidents of interest in his remarkable ministry.

This exclamation of Balaam as he discovered the failure of every evil enchantment against the ancient people of God was used as the first formal message sent along the telegraphic wires. And if the Divine Hand is clasped about "the electric nerve whose instant thrill makes next door gossips of the antipodes," it is even more closely discernable in the life of the Christian Church. The record of the last twenty years which we gratefully review this morning, is the story of a Divine life commingling with the lives of believing men. As Guizot has finely said, "God did not relinquish the guidance of the threads of history when he permitted us to sit with him in the loom of time and furnish the woof in the fabric of divine government." Surely the score of years which we are to recall at this hour is so filled with gracious providences and is so vitally related with the kingdom of God in this metropolis of our imperial Western domain that it deserves the elaborate celebration which we gave it on Friday and are giving it today.

Twenty years of sojourn in this city compose a scene too large to be painted in a single hour. All the cities of our Nation pass through a varied experience in each fifth part of a century, but this particular one of the noble group has surpassed most of its companions in the quality of achievement accomplished within the given time. Called upon to deal with the essential things of society—meats, grains, lumber, coals, manufactured articles and to meet the rapid unfolding of this middle west, the overgrown village of twenty years ago has turned rapidly into a city. It has in this brief period become an important center of traffic and industry of education and religion. This period of two decades is the most wonderful of the world's history. To have lived this fifth of a century in this age is better than to have lived a full century even in the early Christian ages. To live twenty years in America and in the heart of America is better than to live "a cycle of Cathay." We are beginning to realize the full import of the poet's verdict:

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime."

Unable to even outline the changes that have taken place in the larger life of the world—in science, in invention, in government, in education and in religion—let us confine our thought to our own immediate circle in the local life of this good city. What transformations have been wrought in Des Moines itself. Its population has more than trebled in these twenty years. Almost all its better buildings and all its finer specimens of architecture belong to this period.

And what an era of church building these twenty years have been. Des Moines wears worthily the proud title

"City of Churches." No other city known to me of similar size supports more numerous or more beautiful churches. All but one of the churches of this capital city have been built during the present pastorate of Central Church. Thirty-five new edifices have been erected on the West Side alone and perhaps as many more on the East Side. Among them are some consummate realizations in "frozen prayers."

Our own cause has seen its most splendid triumphs, within these twenty years. It will surely be counted no breach of modesty or disparagement of the successes of other churches for me to declare that never before have such results, in rapidity and magnitude, been wrought in this city. Twenty years ago this morning I preached my first sermon as pastor of this church. I remember well the sermon and the personnel of the congregation. With what fear and trepidation did I face my Herculean task. At that time this church had practically two congregations—one at University Place and the other downtown—in the little brick church located where the magnificent Garver Building now stands. All told the membership numbered about three hundred and forty. A debt of \$1,800 was a great incubus to the progress of the work. Two or three of our best families were alienated from the church. Our first effort was to restore these families and liquidate the indebtedness. Both objects were accomplished in the same effort. The East Side church was organized shortly before this pastorate began with about sixty members. In order to satisfy the members living at University Place preaching was provided for Sunday evenings in the University chapel. Professor Dungan, then dean of the Bible College, now again after an absence of twelve years or more a professor in the same college, was employed to give his Sundays; preaching in the mornings at various mission points, thereby sowing good seed which afterward fructified in living churches. The cause prospered in Des Moines almost from the first, although the evening audiences at the downtown church numbered scarcely more than one hundred. Within three years the membership doubled. In 1888 after the great meeting held by Professor Black, the inevitable, long foreshadowed came in the organization of a separate church at University Place. The mother church gave them a charter membership of three hundred and eighty-seven, about one-half of her total membership and bade the daughter God-speed in setting up to housekeeping for herself. This charter membership was probably the largest ever known in the brotherhood. The new church began her independent career with Professor Dungan as pastor. Later when the necessity of pastoral care developed H.

B. Davis was installed as first regular pastor. In less than one year he resigned and was succeeded by the sainted soldier and minister, J. B. Vawter. Soon after assuming the pastorate his health failed and E. M. Todd of England was called to the leadership of this promising work. After two successful years' labor he was followed by I. N. McCash, who for ten years wrought a series of successes in that Mecca of Disciples. The elegant and commodious church building was erected under the ministry of J. B. Vawter at a total cost of nearly forty thousand dollars.

Two years ago Brother McCash resigned to accept the State Anti-Saloon League work and the present wise, spiritual leader, C. S. Medbury, took up that great work and is leading the church to grander victories. The growth of the University Church is little short of phenomenal. It has more than kept pace with the growth of the University itself and rejoices today in a resident membership of more than two thousand—without doubt the largest Christian Church in the world.

The mother church, circumscribed in territory and left to grapple with the more adverse condition incident to its downtown location, nevertheless bent all its energies heroically to the task.

Believing robustly in evangelism it organized its propaganda through this agency of recruiting. In these twenty years the pastor of Central Church has conducted twenty evangelistic campaigns in this city and fourteen of them he has done the preaching also. Five of these campaigns have resulted in more than two hundred additions each and one of them held by Updike and Easton in 1892 gave the church a net gain of five hundred and sixty—up to that time high water mark in protected meeting results—giving the brotherhood new standards of achievement. Between campaigns the old church steadily held her own in numbers and improved the quality and faithfulness of its members notwithstanding she continued to give of her strength and money to establish new churches in the city.

Besides the charter membership of the two churches already mentioned—the East Side and the University Place—the Central, aided by the East Side, organized the church at Ninth and Shaw streets, giving some of her best members, in 1889. From its membership the Grant Park Church was organized in 1892. The Valley Junction Church in 1893, Highland Park in 1894, Chesterfield in 1896, Park Avenue in 1897 and the South Side in 1900. During these twenty years the Central Church has given almost thirteen hundred to other churches in Des Moines and many hundred to cities in the farther west. All told, more than forty-four hundred persons have been added to the Central Church since this pastorate began, while during the same time the minister has officiated at 845 weddings and almost

eleven hundred funerals. But notwithstanding our enormous losses we reach this good hour with more than thirteen hundred members.

The Central Church has employed various methods in upbuilding, adopting the methods which seemed to be indicated at various stages of its development. It has had its literary society—the Christomathien—its Boys' Brigade—its Night Schools, its Day Nursery, its Gymnasium, its Sewing and Cooking Schools, its Kings' Daughters and its Lecture Courses—as long as they proved effective and fostered the supreme purpose and mission of the church—the building of manhood after the similitude of the Master. Some of these methods were rendered inoperative and unnecessary in their adoption by other agencies that could use them more effectually, while others have been continued with efficiency to this hour. The Central has never been wedded to a method for its own sake but for Christ's sake.

In the matter of offerings our record of twenty years is a most worthy one. The average contributions of this church are \$13,000.00 a year—an aggregate for the twenty years of more than a quarter of a million of dollars. This result is one of which we may all be proud. There have never been misers in this church and but very few stingy people. A more generous people I have never known. The two most conspicuous and important achievements of this pastorate are the development of the missionary motive and endeavor and the erection of this edifice. Twelve years ago we established our auxiliary work in Tokio, Japan, sending one of the most brilliant and noble of our young men to represent us there, undertaking the entire responsibility for his support. We thus became the first Living Link church in our great brotherhood. Grandly has our cause prospered under the leadership of Dr. H. H. Guy, who is justly counted one of the leading American educators in the Orient today—the president of the Drake College. Seven years ago, under the inspiration of this initial success, we sent one of our most gifted daughters, Dr. Ada McNeil Gordon, to represent us in India in the Medical Mission, thus becoming the first church of the brotherhood to assume support of two foreign missionaries, with a second Living Link, and thus we belt the globe today with our ministries of teaching and love.

But the chief triumph of these twenty years is this temple of worship. In my first annual sermon delivered nineteen years ago I had this paragraph: "Despise not the day of small things." I think this should be said of the building fund which was started during the year. It is a question of time only as to a new house of worship. Our church property is now quite valuable as business property. It is thought that we could realize about twenty thousand dollars for it now. We need unquestionably an auditorium that will seat 1,000 or 1,200 people and other rooms to correspond. I believe it possible to build and pay for a church costing forty thousand dollars in the next two years. A few brethren on their own responsibility have started and are contributing to a fund for this purpose. It amounts now to about \$87.00 only. But there are a number of brethren ready to give \$1,000.00 each when the sentiment is ripe for a new church. My hope is that all may contribute to this fund and work

to this end during the coming year." Thus the movement was launched. A year later the fund had grown to \$711.65. But the third year the enterprise took definite form and the canvass was begun for funds. The year 1889 which saw the laying of the corner stone and the year 1890 which witnessed the dedication of the finest church between the rivers, were great years in our history. At the dedication, in which the congregation insisted that the pastor and not an imported debt raiser should have the honor and the service, the neat sum of \$27,000.00 was raised in cash and pledges to liquidate the indebtedness on a property modestly valued at \$100,000.

Those were indeed halcyon days and there were giants in the Central Church then. Some of them are with us still. But without the noble self-sacrifice, the generous gifts and counsel of men now gone to rest and a dozen other stalwart men still spared to us, this dream of architecture never could have been realized. We have worshipped in this temple of stone now for fifteen years. Originally beautiful as any church edifice I have ever known it has grown more inexpressibly dear by the sweet and hallowed associations and the glorious triumphs of the intervening years. Every stone in its walls, every crystal of its stained glass, every line of wall and grained ceiling and architrave has a voice to me. I love it. And besides all these things there are a multitude of results and influences which can not be tabulated—which can not be computed in words and figures. Of the hearts comforted here, of the minds spiritually illuminated here, of the weak strengthened here, of the feeble supported here, of all the unspeakable intellectual, moral and spiritual triumphs whose roots reach back and strike deep down in the soil of this church—who shall tell of these things? What historian shall record them? What statistician shall enumerate them? These things are known only to Him who knows the secrets of all hearts and they shall be made manifest in the great Revealing Day. Personally speaking, I will say that it has been easy for me to pass along over twenty years of labor partly because they have been years of a perfect intellectual liberty, a constant effort to find what seemed most true and easy because I have always been surrounded by noble human beings who have almost carried me along by their own helpfulness. You, beloved, have been too tolerant of my infirmities, too patient with my small successes.

We rejoice today over the results that have been wrought in this happy union and fellowship, not in a spirit of boasting but of sincere gratitude. Our joy is the honest joy of thankfulness to God whose mercy has been over us as great as the arch of the Heaven is over the earth, and whose loving kindness has crowned us with innumerable blessings. Let us not attempt today to so much as name those great ones and those humble ones, those beautiful ones who in a score of years have gone away from this world; from the mature wise elders first to go to the sweet, lovely child who went home last week. In the midst of all those holy urns of ashes and memory our human hearts prefer silence to speech. Through the aisles and arches of Westminster Abbey those passing say but little and speak in whispers. Those twenty years which we recall today compose an Abbey where many of our precious ones sleep. Let us move among their tombs in silence, read-

ing those names and epitaphs which our hearts can see forever through all the tears. Marble is a poor tablet compared with loving memory." Ah, me! none of those dear ones are really absent. They are our unseen guests within the veil. While we bring a fragrant offering in memory of these departed ones, let us ask God to make us patient until the day dawns and the shadows flee away. No cloud crosses the sun but passes at the last and gives us back the face of God once more. But gazing Heavenward in this hour let us catch the inspiration of that purer service and with a glad shout of praise for the mercies and memories of the past let us dedicate our bodies and souls a living sacrifice for richer, purer, better work here, ready at any instant to drop the burdens and the crosses and the armor when Jesus calls us home. Let our most audible and most cheerful words be spoken to those who, having been little children in our homes and Sunday School twenty years ago, are now in the full powers of manhood and womanhood. "These pictures of youth entering the paths of profession with the morning light of life upon their faces, are nature's compensation for the bereavements of the grave." The dead are with God. These living ones are with us, to have their lives made glad and happy by their association with us older ones who have passed along the path and have learned of its flowers and thorns. Let us toil for the living. I desire in closing to tender my best thanks to the officers and members of this church and all others who compose this congregation for their unflinching courtesies and unstinted kindness to me and mine. For your tender sympathy, your patient forbearance, your unlimited confidence and your unsparing affection I thank you. Could all pastors be surrounded by officers and men and women of such common sense and endless friendship, the profession of the ministry would not only be the most useful, but the happiest of the laborious pursuits. In such happy fellowship the years have passed only too rapidly. Who will be here to tell the story twenty years hence? Who will sit there to listen? We may not know. Each must say for himself, "I know not what awaits me, God kindly veils mine eyes." But beloved, let us see that whoever shall tell the story, may have something worthy to tell of us. The law of the life that is in us is progress. All things are changing and pointing on to "that one far off divine event to which the whole creation moves." I have faintly photographed a little segment of twenty years of our life together, but the moment is gone and time like a great storm is sweeping us like autumn leaves, against the gates of the unseen city. God permits no pause in our lives and he presses us on to the new work of each new day. The German critic Lessing, speaking of that unwise conservatism which would keep all things as they now are, said a hundred years ago: "Christianity keeps on in its calm eternal course. Eclipses do not draw the planets from their orbits. But the sects of christianity are its phases which can not be preserved only by a pause in all nature, so that sun, planet and observer shall remain at the same point. God preserve us from such a pause."

Dear friends, travelers tell us that there is a certain point on the Isthmus of Panama where one can hear the music of both

(Concluded on page 31)

Upholding the Cause in South East Des Moines

This church has its place in the catalogue of churches of Des Moines, Iowa, as it has helped to uphold the cause of Christ in Southeast Des Moines and has sent out a number of earnest Christians into different parts of the nation, besides leading many to Christ and giving them to the different congregations of the city, as they would see fit to change their place of residence.

The church building at Ninth and Shaw was erected in the year 1889 under the direction and by the help of the Central Church; assisted by several earnest souls of that part of the city, who had no immediate and convenient church home and who felt a deep interest in the spiritual welfare of the people of that community, and who realized that there was no building or institution so necessary to the advancement of uprightness and civilization as that of the Church of Christ.

A Bible School and Christian Endeavor society was soon organized and Brother A. E. Guy was called to be the first Pastor of the little flock; and he remained with them about 2 years and did some successful work. Brother L. F. McCray was the next to take up the work and he continued for something over a year. Brother Hansecker was next called to the field and he worked vigorously until an arrangement was made for a great tent meeting which was held by Bro. J. K. Kellum, which lasted some six weeks and resulted in a great ingathering of souls and in the building of an addition to the church in order that the new members might be accommodated. Brother Hansecker was called to other fields after a stay of two years, and Brother Forsythe took up the work, remaining something over a year with the church. Brother Revis was then called to the work and

continued with them about two years. The next man called to the field was Brother Coffee, who remained almost two



W. A. Webster, Pastor.

years, being succeeded by Brother Thompson who did some faithful work and led them out into greater usefulness. After a stay of about two years, he was succeeded by Brother Dodge who was with the church about 15 months. After his pastorate, the work was assumed by some local talent among whom was Brother Sturgis and Brother Evens, who each led the flock for about two months. About this time came the flood of three years ago, and the church was in the midst of the surging waves of mud and water. After the flood subsided, Sister Williams, Brother P. N. Braddy and a few other faithful ones solicited the aid of the Des

Moines fire department and they washed the mud out of the building and started up the Sunday school again. Brother J. E. Cresmer took charge of the work and it steadily began to grow. He remained about 18 months and did some efficient work, putting in a furnace and papering the inside of the house. He was called to the pastorate of the Manhattan, Kansas, Church and was succeeded on the 22d of last January by W. A. Webster, a student of Drake University who has had charge ever since. When Brother Webster began his labors with the church he found a local debt of something over \$100 against the church, beside a mortgage of \$300 that had been hanging against it for a number of years. There have been 20 additions to the membership and the local debt has been wiped out of the way and almost enough money has been raised, by the aid of J. M. Hoffman, C. W. B. M., evangelist, to pay the mortgage off since Brother Webster came. Thus the little church expects to soon be entirely free from debt.

While Brother Webster has been in school at Drake, he and his wife have both worked faithfully and steadily among the people of the church and of the community, and the outlook is bright for the future of the church.

They have a Sunday school of an average attendance of 50 which meets at 10 o'clock, and they now have preaching and communion services in the morning at 11 o'clock, a thing which has not been done at this church since they emerged from the water and mud of the flood above mentioned.

The present membership of this church is 120. They have an active Christian Endeavor and a wide awake Ladies Aid Society which serve as active factors in the financial work of the church.

JAMES M. ELAM.

No preacher is ever the weaker for a varied experience. He gains in knowledge of men, and of social conditions, with every foray into other fields. James M. Elam has that versatility which comes from wide experience. He was State Evangelist of Minnesota one year; State organizer of Minnesota for our Prohibition friends three years; has represented the Benevolent Association in Indiana; and has held successful meetings in many cities and towns. He is also well known as a pastor and preacher, building wisely on the old foundations.

Among the places in which he has conducted meetings are Danville, Illinois; Hammond, Indiana; Frankfort, Missouri; and he was one of three evangelists in the great tent campaign in Marion, Indiana, last July. The Evangelistic Board recommend him as eminently strong and safe. He is in his first year with the historic church at Carthage, and has made careful preparation for the meeting soon to begin.

Mr. Elam is blessed with a stalwart frame, and a vigorous constitution. He is tirelessly industrious, patient, determined. If things are not coming his way, he knows how to change the swing of the tide, the direction of the current.



J. M. ELAM

Minister of the Carthage Church, who begins a series of meetings with his home church next week.



FRANK C. HUSTON

Indianapolis, who directs the music in the special evangelistic meetings at Carthage Ills.



CHAS. J. SCOFIELD



J. E. WILLIAMS.



JOSEPH DORSEY.



WM. GRIFFIN.



GEO. W. JONES.

Historic Church at Carthage, Illinois

BY JUDGE CHARLES J. SCHOFIELD



T. J. McMAHON.



CHAS. E. CUNNINGHAM



LINUS CRUISE.



JOHN E. TODD.

Before the organization of the Christian Church at Carthage, Illinois, preachers of ability and prominence in those days visited the town, as it was then called, and preached from time to time in the court-house; but of these services, and the effects following, the writer knows nothing personally, and little even by hearsay. In the spring of 1864, Brother M. M. Goode and one of the Erretts preached at Carthage, at the request of the few disciples residing in this vicinity, and, on the recommendation of a man, not a disciple, but personally acquainted with Brother Goode, and who spoke of him very highly as a good man and able preacher. These brethren preached in the court-house for one or two weeks, at the end of which time an organization was effected, with a membership of not more than fifteen persons. Most of these disciples have passed away, but a few remain, and are yet faithful, earnest and honored members of the congregation.

During the summer and fall of 1864, occasional, and ordinarily accidental, services were held in the court-house. Brother B. B. Tyler, then a young man, just out of school, preached for the congregation for one or two weeks during that summer, evincing even at that early age the great ability as a preacher, which has distinguished him in subsequent years and strengthened the cause which he has ever since so zealously espoused. The Christians or Disciples, vigorously and constantly nicknamed at that time by members of other religious bodies and the outside world, were regarded in this community as religious outlaws, entitled to no recognition, and receiving none. It is said that an old veteran of one of the denominations was in the habit of saying that he had fought the devil and the mormons under his tent, and was now turning his attention to warfare upon the Campbellites. Two incidents in connection with Brother Tyler's meeting are worthy of record. Brother Tyler seems to have been nettled over the smallness of the audiences, and stated in one sermon that, as for himself, he would go to hear the devil preach; that he would at least go and hear what the old gentleman had to say about it. One of the good sisters took exception to this remark for the reason that the devil had been characterized as a gentleman, which was giving him more than his due. The other incident relates to a basket meeting on a beautiful Sunday morning when Brother Tyler was here. There was a fine grove in the fair ground near the town, and the directors of the fair ground were petitioned by the congregation for the privilege of holding a basket meeting in the grove. This petition was denied, although the fair ground had been used from time to time for other purposes not altogether religious. Fortunately the grove extended beyond the fair ground fence, and so the meeting was held outside, and a fine meeting it was, with good attendance and an excellent sermon.

Upon these and other occasional services the little congregation grew slowly until the early part of 1865, when Brother E. J. Lampton, now of Louisiana, Missouri, then a young man about twenty-nine years of age, was employed as pastor, and moved to Carthage, and began preaching for the

Carthage congregation one-half of the time. Upon this basis Brother Lampton ministered to the congregation for at least three or four years. His labors were successful, the membership being considerably augmented during his ministry, and the cause being very much strengthened by his consecrated labors both in and out of the pulpit. He gained the respect and esteem of the entire community, and while the feeling of antipathy toward Campbellism, as it was called, was moderated but little during his ministry, the universal recognition of his ability, and of his consecration to his work, and of his beautiful Christian life, prepared the way for that dissipation of prejudice which was gradually wrought in this community during the first twenty years of the history of the congregation.

It was during the pastorate of Brother Lampton that the first house of worship was erected. The building was dedicated on September 2, 1866, president B. H. Smith of Christian University preaching the sermon. Brother Smith preached for a week or more at this time, and held one or two meetings for the congregation in the ensuing two years, as the result of which Christian University gathered into its halls a number of students from Carthage and other parts of Hancock county, all of whom have continued to this day, so far as they are living, to be enthusiastic admirers of that great and talented man, as well as of his able and beloved assistant in the University work, Prof. Oval Pirkey, now spending his declining years at his home in proximity to the college grounds.

The writer, boy-like and perhaps grown-person-like, formed in advance a very clear idea of Brother Smith's personal appearance. Having been told that he was a large man, and being acquainted with three or four large men of Carthage, whose largeness consisted largely in circumference, the writer was looking for a man of great girth, and was really disappointed when, after anxious waiting, Brother Smith at last walked majestically down the center aisle to the pulpit. But this feeling of disappointment soon gave way to a feeling of admiration and awe for this magnificent personality; a man six feet two, perfectly proportioned, weighing something over two hundred pounds, with long curly black hair, and a head and face like that of Jupiter; with deep-set, piercing, yet kindly, eyes, with form perfectly erect, and all the personal characteristics of a man of commanding power. As to his ability as a preacher, it is only necessary to say, that this did not fall short in any sense of the expectations engendered by this kingly personality.

Brother Lampton was succeeded by Prof. William Griffin. Brother Griffin was an excellent preacher, well educated, and one of the best informed men as to the scriptures and the work of the disciples whom it has been the writer's privilege to know. For a great many years he was one of the elders of the congregation, of which he is still a member, and at the services of which he attends as regularly as health and circumstances permit.

In the early part of the seventies, while Brother J. H. Garrison was living at Quincy, he preached once a month for this congregation, and his coming was ever looked forward to as the principal event of the church life at that time. Brother Garrison was not only an able preacher; he was very much more; he was greeted ordinarily by what seemed large audiences to the small congregation of disciples, and his influence reached outward and took hold of the membership of other religious bodies. These other religious bodies were at that time holding union services once a month on Sunday afternoon, devoted principally to short addresses on Sunday school work, and regarded as union Sunday school services. While the disciples were not accorded recognition as a church at that time, they were accorded a quasi-recognition in these Sunday school services, and this recognition grew so astonishingly while Brother Garrison was preaching here, that he was actually invited into the pulpit of the Presbyterian Church, at one of these Sunday afternoon services, and re-

quested to read the scripture lesson, which he did, reading, as the writer remembers, that most perfect and beautiful expression of trust in God found in the 23d Psalm.

Another specification of Brother Garrison's effective work is the introduction of the use of the organ into the church services. This congregation, in its early years, fattened upon the American Christian Review, and swallowed without question every dose administered by its able, Godly and beloved editor. The writer means no disparagement of the paper or its editor in this intimation that, on some questions, the paper was in error. This is true of every paper and every editor, and every individual, too, for that matter. However that may be, it is certain that there was for some years a pronounced anti-organ feeling in the congregation. The songs were started by some good brother, without let or hindrance, and ordinarily without guide, and the result sometimes was exceedingly disastrous. During one of Brother Smith's meetings, he had preached one evening a powerful discourse, and had closed with a forcible appeal, and the audience had arisen that sinners might flock to the fold. The song-starter had got wound up and keyed up with excitement, and his ideas of tone had become pitched correspondingly high, and so he started the invitation song on upper-something which would have defied the palmiest days of the great Italian. One line was enough for Brother Smith, and he checked the screeching, and dismissed the congregation. And so the effect of one great sermon was thoroughly overcome by apostolic music.

Before Brother Garrison's time, however, the congregation had consented to the use of the organ in the Sunday school, for the reason that, if the Apostles had no organs, they had no Sunday schools either, and one could not be much worse than the other. But this was a great mistake. Evidently we had forgotten Pope's remark concerning the ingratiating power of sin, to the effect that,

"Seen too oft, familiar with its face,
We first endure, then pity, then embrace."

The wholesome fear at first entertained of this dreadful instrument of idolatry, began to be dissipated by familiarity, and so the way was prepared for Brother Garrison's coup d'état at the last service he held for the congregation. This was on Sunday evening. One of the members of the congregation was a fine organist, and Brother Garrison asked her to accompany the singing with the instrument, without prelude, interlude, or any other lude, except a very gentle, modest, deferential accompaniment of the human voice. The sadness of the congregation at parting with Brother Garrison, and the feeling that he would not be here to do it again, caused this infringement of the unwritten law to be slurred over or passed by; but you may rest assured that this was but the beginning of a speedy ending of the old regime, and that the congregation soon rose to the necessities of successful worship by granting the free and untrammelled use of instrumental music as far as the same might properly become an assistant in progressive church work.

Brother H. R. Trickett preached most acceptably for the congregation part of the time in the early seventies.

About the year 1876, Brother Brewster began his labors for the congregation, holding a meeting in March with what was a large number of accessions for that day and in this place, and serving the congregation afterwards ably and acceptably as its pastor. Afterwards came Brother Eli Fisher, who carried on the good work, and under whose ministrations the congregation became enlarged and the cause continued to prosper. About this time members of the Christian Church in other parts of the county began moving to Carthage, and the congregation gathered much of the strength from these accessions. The tide which had been against the work now began to favor it, and it was an easy matter when the writer took hold of the work at the close of Brother Fisher's ministry, to carry to greater successes that work of which the foundation had been so magnificently established. The writer's ministry lasted probably, in all, for twenty years, with interruption of nearly three years, beginning with his illness in March, 1885, which was followed by the pastorates of Brethren William P. Shamhart and J. C. Coggins, the first pastorate lasting for one year and a half, and the second for one year. Each of these brethren was a preacher of splendid ability, and rendered the congregation valuable service, and is remembered kindly and tenderly by the congregation. The writer gave up the work altogether, four years ago, at the time of his wife's illness, and Brother Sherman Hill became pastor of the congregation continuing as such for nearly three years. During Brother Hill's pastorate a great union meeting was held by the congregations of this community under the preaching of Evangelist Sunday, who inflamed the community, in fact, the entire county, with unparalleled religious zeal. As a result of this meeting, together with

Brother Hill's efficient preaching, a large number of accessions came to the Carthage Christian Church. Brother Hill is an exceptionally fine preacher, a man of extensive reading, of splendid memory, of remarkable facility for correct expression of thought. His influence in our community was far-reaching and elevating.

It is the practice of this congregation to fill vacant spaces with ciphers, and particularly with one cipher, and so, after Brother Hill left us, the writer hobbled along with the work as best he could until last September when the congregation secured another pastor in the person of Brother J. M. Elam, who came to us from Rensselaer, Indiana. Our present pastor has taken hold of the work with great energy, and has shown himself to be a man of marked pulpit ability, able to draw large audiences, and to feed them without stint with the old Jerusalem gospel. It is the belief of the congregation that, under Brother Elam's ministrations, new victories will be won and increasing prosperity enjoyed. There have been additions to the church, both by letter and confession since Brother Elam came, and a four weeks' meeting is to begin on the first Sunday of this month, with our beloved pastor as evangelist and Frank C. Huston, of Indianapolis, a distinguished singer, as leader of the music. Under the joint labors of these two brethren we are planning and hoping for great results.

One of the principal events in the history of the church was the dedication of the new building in 1888. This building is not a costly structure, but it is large and well arranged and has one of the finest auditoriums within my knowledge. Brother J. G. Waggoner of Eureka, Illinois, had charge of the dedicatory services, preaching the morning sermon, and having general direction of the services of the day. It is unnecessary to say that Brother Waggoner's sermon was clear, forcible, and full of the spirit of the Master. His coming was indicative of the character of the man. For the reason that Brother B. H. Smith had dedicated the first building, it had been thought proper to have him dedicate the second. At the last hour it was ascertained that he could not come, and Brother Waggoner, with characteristic kindness, came to us, on telegram, at a sacrifice of his personal plans, for which reason, among others, he is greatly endeared to this congregation.

In closing this imperfect sketch, the writer wishes to say that great protracted meetings have been held here during the last fifteen years by such brethren as George F. Hall, J. Carroll Stark, A. C. McKeever and W. J. Wright, each of which meetings was very successful in the matter of accessions, and especially so in the upward impetus thereby given to the work. Among the elders of the church in its infancy were brethren Allen McQuary and J. C. Williams, the former of whom passed to his reward in 1869, and the latter of whom is still with us, and, although advanced in years, is still active and vigorous, a faithful attendant of the Sunday school and morning church services and highly beloved and honored by the congregation. The church has a very competent Official Board, Brother J. E. Todd having been elected president for the coming year. Brother Joseph Dorsey is the senior member of the board in point of age, and he still presides at the table with the sweetness and repose characteristic of his Christian life. It seems hardly proper to mention names, without mentioning all, and yet the writer cannot forbear referring, in addition to those already mentioned, to Brethren J. M. Browning and W. W. Hughes, who were pillars of the church in its time of weakness, and to Brethren T. J. McMahon and G. W. Jones, who have been intimately connected with the work and life of the church for the last twenty-five or thirty years. Others, whom the writer would like to mention, some on the other side, some on this, must be classed under a generic statement like that in the closing part of the 11th of Hebrews, for time would fail the writer were he to attempt to name them, to specify their sacrifices, and to recount their labors of love for the cause of Christ; of all of whom it may be predicated that the world is not worthy.

Let me say, in closing, that Brother A. L. McQuary, distinguished for his labors in Missouri, is a son of Brother Allen McQuary, mentioned above, and received his earliest Christian training here; that Brother George A. Miller of Covington, Kentucky, made the good confession under the preaching of the writer, and was baptized by the writer in the old church; that Sister Lura V. Thompson, distinguished among the disciples everywhere for her missionary labors, lives in this city, and is a faithful member of the Carthage congregation; and that, while the sisters of the congregation have not been named in this article, the Carthage Church has been blessed from the beginning with the consecrated labors, constant sacrifices and faithful endeavors of many faithful and devoted women, without whose efforts the Carthage Church would have perished long ago.

Among the New Books

Bright Ideas for Entertaining. By Mrs. Herbert B. Linscott. Philadelphia, George W. Jacobs and Co. Pp. 235. The subject of the book tells its story. It has two hundred forms of amusement for social gatherings, wedding anniversaries, Halloween, etc., which are very suggestive and helpful.

A Misunderstood Hero. By Mary Barnes Beal. Boston, The Pilgrim Press. Pp. 333. \$1.25.

This is a very sweet story which it would do every child good to read. The "hero" is a cripple, a twin brother of a very beautiful boy, who is spoiled and petted by his family, while the cripple is misunderstood, receiving no sympathy or love until he is taken in hand by "an old maid," a woman of means, who wins him by love. His devotion to his brother and father, and his unselfishness are extraordinary.

St. Cuthberts. By Robert E. Knowles. New York, Fleming H. Revell Company. Pp. 339. \$1.50.

The story of a parish in Canada. It gives a splendid insight into the Scottish character, quiet, undemonstrative, but true and faithful. There is pathos in the minister's treatment of his beloved daughter because of his Christian education, much love and devotion in her attitude, and a great deal of humor in the delineation of the Scotch characteristics. The daughter of this minister is in love with a fine young Scotchman, who, because his mother was not married, is not accepted by her father. It turns out later that a faithful Scotch elder in this parish is his father, and he goes back to Scotland and marries her, from whom he was parted by a misunderstanding long years before. Of course the minister then unites his daughter and her lover.

Shakespeare's Sweetheart. By Sara Hawks Sterling. Illustrated by Clara E. Peck. George W. Jacobs & Co., Philadelphia, 1905. Pp. 282. \$2.00.

An artistic and attractive story put into most admirable dress. It is the love story of William Shakespeare and Anne Hathaway, related in such quaint yet finished style that it suggests the rhythm of Shakespeare's own poetry and the literary atmosphere in which he lived. The scheme throughout is one of much novelty; the idea of having Ben Jonson appear in Stratford and ask Anne Hathaway to tell her love story, then to file it away in a London vault, to have it discovered only at this day, is quite unique. Most of the incidents are nearly enough correct historically to give one the illusion of a biography. It helps one to understand something of the inner side of the poet's life, even though it does not profess to be in all things accurate.

The Bookman for January continues Harry Thurston Peck's "Twenty Years of the Republic." "The Story of Mark Twain's Debts" is told by F. A. King. A long list of readable articles and reviews completes an attractive number.

Evangeline, by Henry Wadsworth Longfellow, with illustrations by Howard Chandler Christy. The Bobbs-Merrill Co., Indianapolis, 1905. Pp. 132. \$2.00. It has been given a form worthy of its beauty and popularity. Mr. Christy's thirty or more illustrations, most of them full page and some of them in rich color, make a rich setting for the of Gabriel and Evangeline. Behind the text on each page there is an appropriate design in red. The book makes a charming gift, artistic both in substance and form. First Year in Algebra, by Frederick H. Somerville. American Book Company, New York. Pp. 208. Price, 60 cents.

This introductory course in elementary algebra furnishes a satisfactory one-year's work for grammar schools or for the first year in high schools. The book takes the pupil through fractions and simultaneous simple equations.

Elementary Physical Science. For Grammar Schools. By John F. Woodhull. Ph. D. American Book Company, New York. 40 cents.

This course has been prepared owing to the wide-spread demand that elementary physical science should be introduced into the grammar schools. From a study of this book many useful, common facts, relating to mechanics, fluids and heat, are made clear to the pupil. He learns why earthenware, in order to hold water, must be glazed; why the brown-stone fronts of buildings disintegrate; and why edged tools must be tempered. City water and gas systems receive particular attention. Caesar. Episodes from the Gallic and

The Great Pedagogical Essays, by F. V. U. Painter. American Book Co., New York, 1905. Pp. 426. \$1.25.

Students of educational theory will appreciate this collection of notable utterances from the greatest men in the history of education from Plato to our own time. Every important phase of instruction receives attention. Twenty-six of the greatest educators have spoken in this book, and each is introduced with a brief biographical note. The book will meet the demand among students of educational history for an acquaintance with the original sources of information, and will form an acceptable and useful volume supplementary to any standard history of education.

JANUARY MAGAZINES.

The Popular Magazine for January has its usual quota of short stories.

Service has its usual compliment of useful articles on Bible Study and Christian work.

The January number of Good Housekeeping is exceedingly interesting, containing, besides its usual good suggestions on housekeeping articles on handicraft, the present one on bookmaking, and an article on "Gobelin Tapestries made in America," by Theodore Tracy.

The Atlantic Monthly has an unusually attractive table of contents this

month, including articles by Maeterlinck, Dr. Draper, Harriet P. Spoffard, A. V. G. Allen, John W. Foster and many others. Russia, Esperanto, the new universal language, the Chinese Boycott, and the Ghost in Fiction are some of the titles.

The novelette in the January number of Ainslee's is a tale of society as it actually is. It is entitled "Vanity Square," and there is a mystery involved in the plot which has been effectively handled by the author, Edgar Saltus. Edith Wharton's latest story, "The Introducers," appears in this issue also, as well as fiction by such well-known writers as Margaret Sutton Briscoe, Catherine Thayer, Frederic Johnston, B. M. Bower, Johnson Morton, Ellis Parker Butler, Frances Wilson, Anne O'Hagan, and Mrs. Wilson Woodrow.

The Popular Magazine for January is quite up to its usual high standard. There is an uncommonly good complete novel entitled "The Skipper of the Seraphim," by George Parsons Bradford; five serials stories, including a new one by Louis Tracy called "At the Court of the Maharaja"; and a host of short stories by Cutcliffe Hyne, Frank Saville, B. M. Bower, J. E. Calkins and other well-known authors.

The Century for January contains an article by Samuel Spencer, President of the Southern Railway, on railway rates and Industrial Progress. Next month the other side will be given. The article in the series on "Lincoln" by Frederick Trevor Hill, is on "Lincoln the Lawyer." There is also a very interesting article by John Hay on Franklin in France." Terwick's Career by Mrs. Humphry Ward is still engrossing the interest of its readers, besides many other good things.

The Biblical World, which put on a new dress with the December number, contains, among other features articles on ancient monuments in the British Museum, by C. H. W. Johns, the Ethical Value of the Old Testament, by H. G. Soares and Men or Institutions, by Sharter Mathews. An interesting series of expository and practical studies in the life of Christ begins in this number. It is a journal which no preacher or Sunday school teacher can afford to miss.

PARAGRAPHS FROM RECENT BOOKS.

"The previous writings that came into his hands were also Gospels; and they too were intended to produce faith. But in this direction the author of the Fourth Gospel felt that something more remained to be done. Christendom had its Gospels, but not as yet exactly 'a spiritual Gospel.' A 'spiritual Gospel' meant one that sought to bring out the divine side of its subject. When St. Paul at the beginning of the Epistle to the Romans draws an antithesis between the Son of David 'according to the flesh' and the Son of God 'according to the spirit of holiness,' he is anticipating exactly this later contrast between the Gospels of the bodily life and of the spirit. 'Spiritual' means 'indwelt by the Spirit of God.' And it was that side of the life of Christ in which the Spirit of God was seen living and working in Him that the fourth evangelist undertook specially to describe."

Sanday. "Criticism of the Fourth Gospel." (Scribner.)

Quiet Hour Counsel

"I AM WITH YOU."

We may not climb the heavenly steep,
To bring the Lord Christ down;
In vain we search the lowest deeps—
For Him no depth can drown.

But warm, sweet, tender even yet
A present help is He;
And Faith has still its Olivet,
And Love its Gallilee.

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.

O Lord and Master of us all,
What e'er our name or sign,
We own Thy power, we hear Thy call,
We test our lives by Thine.—Whittier.

TRIUMPHANT TRUST.

There are comparatively few comfortable lives. Most people are like bustling Martha, anxious and troubled about many things. Now and then we meet with a person who has even gone into irretrievable bankruptcy by borrowing trouble. No one can borrow at that bank and live; the interest charges are awful. Trouble is ten times worse than Shylock. The money-lender asked only his pound of flesh, but trouble asks tons of nervous energy. There is a difference as wide as the sphere between prudent forethought and anxious expectation. It is homely advice, but eminently wise,—“Do not cross a bridge till you come to it.”

A Christian who goes on in a fret and fever, burning the candle at both ends, is misrepresenting the religion he professes. He is dishonoring his heavenly Father. There is a state of soul serene, elevated, calm, a state attainable by every sincere believer, for it is promised. And again and again with tender words we are exhorted to it. “Let not your heart be troubled.” Keep your heart, diligently, determinedly, from being troubled. Would our Saviour have admonished us to do this, if it were not within our power? What an Example is He of perfect peace! The darker the storm the brighter His face, the more manifest His power. “Lo, I am with you, alway.” Having Him we have peace, though in the midst of pain.

The peace of the untroubled heart must not be confounded with stagnation. It is as far from stagnation as from feverish tumult. More than ever you will feel the luxury of living; your heart will thrill; every string will vibrate to the world's mingled music of joy and sorrow. But the flame that consumes will be quenched; the acid that eats will be neutralized. You will possess your soul in patience, and while troubles, black-winged and searching, may occasionally fly high enough to reach you, they will never be able to build nests in your heart.

Would you know the antidote for trouble? “Trust in the Lord, and do good.” That will cure any ill that ever scourged a human heart. Then follows the precious promise,—“So shalt thou dwell in the land and feed securely.” This admonition from the 37th psalm

was written by one who had known trouble—and found the way out. If ever you have dark hours, if ever the day dies away into impenetrable night, if raven sorrows come and legions surround you, and doubts appall you, trust in the Lord, and do good! Your days of darkness will come; anxieties will arise; trouble will drive its sharp plowshare through your heart. What then?

You can submit to the invasion, and let the fires burn. You can give vent to impatience and doubt and resentment, and all the brood of disturbed and angry passions. And is not that what most of us do, most of the time? But on the other hand, you can stir up trust. You can awaken a triumphant faith in the living God, and the invading troubles with their black legions will melt and flee. They will disappear like the autumn frost when the sun arises. You can smile at their confusion and overthrow. Recall some past trial, when you were thrown into a perturbed state of mind, and shortly found that your fears were groundless. You have already learned how quickly worries flee.

What is trust? Is it a gift, or an achievement? It is presented again and again as a duty, the performance of which leads to exquisite privilege.

“Trust in Him at all times, ye people;
Pour out your heart before Him:
God is a refuge for us.”—Ps. 62:8.

“O Israel, trust thou in the Lord:
He is their help, and their shield.
Ye that fear the Lord, trust in the Lord:
He is their help and their shield.”
—Ps. 115:9-11.

“Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is an everlasting rock.”—Isa. 26:3, 4.

Such passages as these do not need any explanation. They can be duplicated many times from the New Testament scriptures. The word “trust” is in common use. Every day we are trusting somebody. It has not departed far from its literal meaning—“to hang upon something,” and hence, “to live secure, careless, and calm.” To trust is to repose confidence in, to depend upon, to place our hope in. It requires you to act, and it is one of the most primitive of human acts. It is a lesson which infancy teaches, and the human heart learns it before it is out of swaddling bands.

Now is it because it is exceedingly simple that you have it not? or have you lost it? Do not permit some unhappy experience to make you distrustful and suspicious. To be mercilessly and shamelessly betrayed by those in whom you trusted is to suffer, doubtless, a weakening of the faith faculty. And thus many have been jostled out of serenity into tumult. They sink so low as to hug their cares, as if they were comforts,—to guard and defend them, as if they were treasures.

You will be helped back to trust, and repose of soul, if you will but stop and

think how insignificant are the ordinary sources of care. Men are worried by money, gained or lost; by debts owed or owing them; employers are worrying over inefficient employees, and employees over unkind and exacting employers. The sick are worried because recovery is slow; the healthy lest they become sick. There is no conceivable situation in which one cannot find abundant material for worry—if he looks for it.

We need to remember that mind is superior to matter; that the soul is supreme. We care not for the variant breath of reputation. Those who cheer today will curse tomorrow. Only one thing endures—character. “Do we now seek to please men or God?”

Worry wastes nervous energy, spreads unhappiness, dishonors God. “Habitual discontent and murmuring is incompatible with a life of confidence in God. Losses, afflictions and bereavements are painful, but confidence in God will lead us to bear them with submission and to say, “It is the Lord; let Him do what seemeth Him good.”

Trust has been described as the grace that brings the greatest glory to God and the greatest comfort to ourselves. The action to which you are summoned is not stoical resignation, nor indolent and stupid acquiescence to fate, it is triumphant trust in the living God, “whose mercy endureth forever.”

God is to be trusted,—God, not an abstract principle, nor an inflexible law, nor a morbid superstition, but God, as revealed in His word, as manifest in Jesus Christ.

Serene I fold my hands and wait,
Nor care for wind or tide or sea,
I rail no more at any fate,
For lo, my own shall come to me.”

THE QUEST FOR HAPPINESS.

The little country place looked so pretty and quiet amid its trees and flowers that the visitor, fresh from the city's turmoil, said to an old woman who was knitting in the shadow of the vines:

“You must see a good deal of happiness here.”

She was partially deaf and looked up doubtfully for a moment before she answered:

“No, I haven't seen him so far as I know. I'm not much acquainted around here and, anyway, my eyes are so poor that I wouldn't know him if I saw him coming in the gate.”

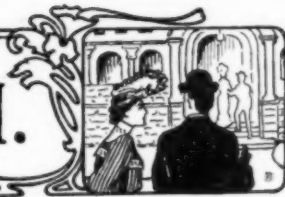
The other visitor, sitting on the end of the porch, laughed softly.

“You have your answer,” she said, as the two walked away. I fancy this matter of happiness is mostly a question of eyesight, after all. It's not living here or there, having this or that, but just knowing the blessed guest when he comes in at our gate. For he does come often, comes in many ways and tarries long, if only we did not fail to recognize him. Our eyes are only opened when he is going out of the gate.—*The Word and the Way.*

A story is told of an English school-master who offered a prize to the boy who would write the best composition in five minutes on “How to Overcome a Habit.”



AT THE CHURCH.



INTERNATIONAL LESSON SERIES

Lesson III. Jan. 21.

THE BOY JESUS. Luke 2:40-52.

"Jesus was a success as a boy," writes one of our commentators. A few minutes spent in studying the surroundings of this lad will show a humble home, a house of one, or at best, two or three rooms, square, built of brick or of stone covered with plaster, and with a flat roof. The interior of this modest home was severe in its simplicity, the tools of the carpenter mingling with the few articles of domestic furniture. Jesus would not avail himself of exceptional opportunities, but would seek to know life on the level of the common lot.

He grew, and waxed strong. "In spirit" is an insertion by some early copyist. We are to think of Jesus as a sturdy, growing boy, full of life and energy, and ready for activity. Not in ways that would risk or injure his health, or corrupt his nature, but in noble service, helpful, companionable, and obedient, his days and his young energies were spent. He grew. He did not come into the world full-orbed in his divine manhood. He passed successively through all the stages of growth, development, and culture. And in this isolated, plain, barren life, he attained a moral levelness that has never been equaled.

There was a definiteness about his growth that is encouraging. He grew more and more winsome. His traits were those of a child. It is impossible to think of the boy Jesus as displaying any of the eccentricities and abnormalities attributed to him in the apocryphal gospels. Sound and sweet and wholesome, he grew. "When youth grows in the sunlight of God's grace, manhood bears fruit to His glory."

There was youthful piety, undoubtedly, but it was manifested in gracious forms. He did not seek popularity; it came to him. He was obedient to his parents. This is a cardinal virtue. If parental government is lax, if children are unruly and defiant, not only the home but the nation itself is endangered. An old teacher once said that he never had a case of insubordination in his school that did not begin in the home. Obedient children do not graduate into reform schools and jails. Disobedience is never manly. Children everywhere should show Jesus' spirit of obedience and goodness and growth.

The education of this wonderful child went forward in a simple fashion. First, there was the home. Every child ought to have a pure home life. Nature and Love, as Helvetius says, are the two great teachers here. The most powerful appeal to parents is to become Christians for their children's sake.

The sacred scriptures furnished Jesus with lessons in morals, manners, history and literature. He memorized portions of the text, and His mind became saturated with the contents of the Hebrew Bible. In his teaching he refers most of all to the prophets, with whom no doubt he felt a moral kinship.

The worship of the synagogue was the next great factor in His culture. Here He heard the scriptures read in Hebrew, and translated into Aramaic. In that "House of Prayer" Jesus found sources of inspiration discoverable nowhere else. Then there were many religious gatherings, feasts, etc., the synagogue school where he learned to read and write, and nature studies. The very hills around Him were monuments of His nation's history.

By no means least of educational factors was the discipline of learning a trade. In the carpenter's shop he wrought out patience, skill, strength, and deftness of touch. The parents were surprised that their child should be honored with a place among the doctors of the law. The doctors themselves were the more surprised "at his understanding and answers." Dimly at first, but none the less certainly, He was beginning to learn that God had a mission for Him, and he was groping out after it.

SUGGESTIONS.

1. Children should be trained into vigorous, normal lives.
2. They should be invited and encouraged to attend the preaching service; it will be as good for the preacher as for them.
3. History, religion, language, patriotism, nature, and the home are always the chief factors in education.
4. The child should grow up religious, without first a departure into forbidden ways.

THE PRAYER MEETING

BY SILAS JONSS, THE CHOIR VISIBLE.

Topic Jan. 7th: Eph. 4:1-16.

A choir suggests harmony. A good choir produces harmonies that please the cultivated ear. The enjoyment of harmony of sounds tends to create a demand for the harmony of all life. The modern ear has been trained to detect discords in music that were unnoticed by the ancient ear. In the sphere of conduct the modern ear is sensitive to discords that the men of old failed to detect. Hence the present demand for the unity of the church. It is not a demand for uniformity, for uniformity does not produce harmony. It asks that all Christian effort be controlled by the central principles of Christianity and that all Christian people labor consciously for the building up of the whole body of Christ.

ONE BODY.

The church, as Paul saw it, was one body, animated by one Spirit, and inspired by one hope. Organization has something to do with the unity required by Scripture. Likeness of aims creates certain likenesses of action. But there may be uniformity in what is outward where there is the absence of a common life. The Turkish empire is not a good illustration of the unity of the church. The Turk holds together discordant elements by means of force. Nor is traditional Christianity maintaining the sort of unity that the Master prayed should be enjoyed by his disciples. Life, not forms, is to be the bond of union. Hope, not the fear of the opinions of men, is to guide our actions in the day when the Lord's people are one.

ONE LORD.

"No other Lord but thee we'll know," will be the song of the united church. One faith will join men to him, and one baptism will proclaim allegiance to him. Jesus will be Lord of the whole life. His authority, however, will be based on his character. The church will study his life and his teaching and will be brought to his feet to learn what life is. The region of speculation will be entered only because the supremacy of Jesus will compel thinkers to seek an explanation for his unique personality. Jesus will control the thinking of the church by reason of the commanding position he gives to the practice of righteousness. Faith in Jesus as the way to salvation will become more and more reasonable as Jesus himself becomes better known, and the ordinance of baptism will have a significance which few Christian people have learned to appreciate.

ONE GOD.

Do we have to teach the Christian church that there is one God? Yes, a good part of the church needs to be taught that God is one. In their creed, all who call upon God through our Lord Jesus Christ acknowledge the unity of God. That is, in theory God is acknowledged as one. But we stumble in practice. There are portions of our lives over which, by our actions, we say that God has no control. The God whom Christ revealed has control over the Sunday services, but he has nothing to do with the horse trade of Monday. He is the God of ourselves and our friends, of his interest in others we are not certain. An act of injustice to one who is not of our set is not to be condemned if it is financially profitable. Now in the ideal church God is over all. And that means righteous conduct toward all men.

DIVERSITY OF GIFTS.

The church will produce its sweetest harmonies when the gifts of all its members are used. Many of the discords of the past have been produced by the attempt of the leaders of the church to set aside the work of God. God has not made us all alike. The ecclesiastic says we must all be alike. He will not allow us to think and act according to the nature that God has given us. The church of the future will grant to its members the right to think. It will have such confidence in the truth that it will not be afraid of the greatest freedom of speech. It will have room for the man that has something to do, even if he does it in a new way.

CHRISTIAN ENDEAVOR

HOW FINDING CHRIST CHANGES THE LIFE.

Topic Jan. 7th, 1906; Matt. 13:44-46.

"The Kingdom of Heaven is like unto treasure hid in a field; that which a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." "Again, the Kingdom of Heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it." We are beginning a year's study of the life

of Christ and His teachings in the Sunday School and in the Christian Endeavor Society. This promises great spiritual riches to all who will seek for the truth as for "hid treasures," or as the merchantman seeking for goodly pearls. It seems a most fortunate arrangement to thus study the life and teachings of Christ during the entire year, concentrating the thought of old and young for one day in the week upon the great theme.

And one of the first things we need to learn is that all good things are found only by seeking for them. This is true of Spiritual as of material things. Strangely, however, we fail to recognize this fact. The Master in these brief parables emphasizes this from the standpoint of the tiller of the soil and the tradesman. You will notice that he touches all the chief occupations in the series of parables in this wonderful thirteenth chapter of Matthew—"the parable chapter."

There are treasures for all. There are hid treasures of truth for every soul. The whole realm of the Spiritual and the eternal is before us. The very vastness of it appalls us, and keeps many, doubtless, from entering upon the study. The Bible is a big book. We need to know something of it as a whole; but we need to dig more especially in "spots"; for as in nature so in the Bible—there are hid treasures in certain fields, in mountain ranges of revelation, or along the river of salvation. We need to locate our claim and prospect as the miner seeks for gold, as the promoter seeks for gas and oil, as the merchantman seeks for goodly pearls—where the oyster beds are, of course. There are great mines of truth in the book of books—great chapters like this, or the "Sermon on the Mount," or the Eighth of Romans, or the Thirteenth of First Corinthians, or the Eleventh of Hebrews. It is a wonderful field! We may go where we will and find treasures, but it is better to have one field, to sell all we have and buy that field, if need be, and dig there. O, we can dig anywhere! It's all ours! But unless we have some system about it we are in danger of simply scratching around here and there a little and missing the chief treasure. There are multitudes read the Bible that way, and never really learn anything about the great treasures of truth, nor find the pearl of greatest price.

We need to seek, and to have some system about it. And then we need to be willing to sacrifice—all, if need be, for that treasure and the pearl of priceless worth. "He went and sold all that he had, and bought the field and that pearl! This is the point of both these parables. Three things. Seek! Seek where treasures are to be found—use good sense and system, as in business affairs; and be willing to venture—to venture all for the truth, for salvation! And do it joyfully!

WHAT CHRIST TAUGHT ABOUT MONEY AND ITS USES.

Topic Jan. 14th: Matt. 2:11; Mark 10:17-31.

"Money and the Kingdom" are closely related, as are all the affairs of this world. It must not be forgotten by us as disciples and as Endeavorers that, while the Kingdom of Heaven is not of this world, it is in the world, and subject to the environments of this world. Money, therefore, must always play an important part in the work of the Church as the representative of the Kingdom in the world. No organization can be perfected and operated, no house be built and furnished and maintained, no kingdom be established, enlarged and defended, without money. While this is true, I have wondered, at times if we have not overdone the organization of churches, societies, etc., to the serious neglect of the development of individual discipleship.

The unit of Christ's teachings in His plan of redemption is the individual. The coming of the wise men from the East and the pouring out of their treasures of gold and frankincense and myrrh, is a picture of the consecration of individual wealth to the Christ. "As unto the Lord and not unto men" is the high motive that should inspire and move us in the large duties of discipleship. It is a personal relationship. This is emphasized in the story of the rich young ruler, who came to Jesus and asked him "Good Master, what good thing shall I do that I may inherit eternal life?" He was a splendid young fellow, and Jesus beholding him loved him, and said unto him: "One thing thou lackest; go sell whatsoever thou hast and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy cross and follow me."

The very point where we fail, many of us, is right where this fine young man failed. Here the young men of this age are failing and going away sorrowful, because they have great possessions, of money or of talent for acquiring. It is a lamentable fact that many of the

(Continued on page 31)

COFFEE WAR

The Coffee Importers and Roasters

Are Attacking

POSTUM FOOD COFFEE

All Along the Line

"THERE'S A REASON."

Many people have found out the truth about old fashioned coffee.

They have overcome disease caused by it.

The plan was easy and sure.

Quit Coffee and use Postum.

Proof with one's self is stronger than any theory.

The Postum army grows by hundreds of thousands yearly.

The old fashioned Coffee Magnates are now deriding Postum through the papers.

Because their pocketbooks are hurt, they would drive the people back to the old coffee slavery.

One coffee prevaricator says: "It (Postum) has lately been exposed and found to contain an excess of very ordinary coffee."

Another that "it (Postum) is made from a small amount of parched peas, beans, wheat, dried sweet potatoes, and paste of wheat middlings."

Here's to you, oh faithful followers of the tribe of Ananias.

\$1000,000.00 CASH

\$1,000,000.00 CASH

will be deposited with any reputable trust company (or a less amount if desired) against a like amount by any coffee roaster or dealer. If the charges prove true we lose, if not we take the money as partial liquidation for the infamous insult to our business.

The postum Pure Food factories are the largest in the world, the business having been built upon absolutely pure food products, made on scientific lines, "for a reason" and the plain unvarnished truth told every day and all the time. These factories are visited by thousands of people every month. They are shown into every cranny and examine every ingredient and process. Each visitor sees Postum made of different parts of the wheat berry treated by different mechanical methods and one part blended with a small part of pure New Orleans molasses. So he knows Postum contains not one thing in the world but Wheat and New Orleans molasses. It took more than a year of experimenting to perfect the processes and learn how to develop the diastase and properly treat the other elements in the wheat to produce the coffee-like flavor that makes suspicious people "wonder." But there never has been one grain of old fashioned or drug coffee in Postum and never will be.

Another thing, we have on file in our general offices the original of every testimonial letter we have ever published. We submit that our

attitude regarding coffee is now and always has been absolutely fair. If one wants a stimulant and can digest coffee and it does not set up any sort of physical ailment, drink it.

But, if coffee overtaxes and weakens the heart (and it does with some),

Or, if it sets up disease of the stomach and bowels (and it does with some),

Or, if it causes weak eyes (and it does with some),

Or, if it causes nervous prostration (and it does with many),

Then good, plain, old fashioned common sense might (without asking permission of coffee merchants) suggest to quit putting caffeine (the drug of coffee) into a highly organized human body, for health is really wealth and the happiest sort of wealth.

Then if one's own best interest urges him to study into the reason and "there's a reason," he will unearth great big facts that all of the sophistries of coffee importers and roasters cannot refute. Take time to read the following from the famous Dr. B. F. Underwood in *The American Physician*:



Coffee as a Factor in the Production of Gastric and Cardiac Disorders.

BY B. F. UNDERWOOD, M. D.

The pathogenetic properties of coffee have received but scant attention from medical authors, although, it is not doubtful, I think, that, more than any other single substance, coffee is responsible for the great prevalence of nervous, gastric and cardiac diseases at the present time, and that the great increase in sudden deaths from heart affection in recent years may be justly set down to the use or abuse of coffee as a beverage.

Shoemaker, in his "Materia Medica," treating upon coffee, says: "Used in excess it disorders digestion and causes functional disturbance of the nervous system, shown by headache; vertigo, mental confusion and palpitation of the heart. It increases secretion, blunts sensation, exalts reflex excitability, increases mental activity, and may produce insomnia and great nervous restlessness," and this is as much as any medical author has to say upon the subject.

In my case it may be merely the zeal of the recent convert which inspires me, but I feel strongly from both my personal and professional experience that there is so much more that could and should be said about the deleterious effects of coffee and its potency as a factor in the production of disease. This has been so strongly impressed upon me the past winter that I am impelled to make a contribution to the subject, by reporting a few cases in which coffee was so manifestly causing or continuing the disease that it could not be ignored.

Case I. In the latter part of December, 1903, I had under treatment an old lady, 74 years, who was convalescing from an attack of pneumonia. She had responded favorably to the treatment and was doing nicely except for a peculiar rise and fall of the temperature and an irregular action of the heart. She had been troubled more or less with weakness of the heart and at this time its action was giving me a good deal of concern, its beat being irregular and feeble, and at times much more so than others. A study of conditions and causes threw no light on the case until I found that the irregularity was more marked on the mornings when she had coffee, which she did not have every morning. As I could not discover any other cause I advised that she should not take the coffee. After some demur on the part of the patient she acceded and Postum Cereal was substituted for the coffee. A favorable effect was almost immediately apparent; the irregular action gave place to a steady, regular beat, the pulse became fuller and stronger, the temperature became normal and the case went on to uninterrupted recovery.

Case II. The result in case I set me thinking. For some years I had been troubled with nervous dyspepsia, with cardiac irritability,

and at times, great irregularity in the action of the heart, intermittent beat of the pulse and much nervous depression, all of which, in spite of treatment was steadily getting worse. I had had light enough thrown on the cause, if I had not been so blinded by prejudice that I could not see. As, for instance, on one occasion, when the cook, who did not believe that coffee was any good unless it rivaled in color her ebony face, gave me a cup of coffee one morning that was fully up to her ideal, and which, although I noticed that it possessed nearly the strength of Samson, I drank without consideration.

I had been feeling rather better than usual for a day or two, but soon after breakfast I was attacked with such peculiar sensations that I was unable to go out, and was obliged to call upon a colleague for treatment. Singularly enough, although I had the feeling that I was under the influence of some drug, it was not until some time afterward that I realized that I had been poisoned by the coffee. Under strong tonic treatment I grew better for a time, but in December, 1903, I began to grow worse again, and treatment failing to effect any improvement, it began to look as if I was in danger of a complete breakdown.

The colleague who was treating me was suspicious of kidney disease, but an urinary analysis cleared up that point, but I did not improve. It was at this time, as I have said, the result in case No. I set me thinking, and I found from a study of the modalities, that I was worse and more depressed after taking coffee, and it finally penetrated into my inner consciousness that possibly coffee was the cause of my condition. I took my own prescription and gave up coffee, with the result of an almost immediate change for the better. The depression disappeared, the cardiac disturbance ceased, and the dyspeptic symptoms lessened and a steady improvement set in.

Case III. About the same time I had under treatment a young lady suffering from chronic nephritis who presented an almost endless variety of symptoms, which would yield to treatment for a time, only to return in an aggravated form. Among the most persistent and annoying of these was a gastric irritability with an absolute refusal of the stomach to digest or absorb any food, progressive emaciation with great weakness, and a constant sensation of hunger with nausea and frequent spells of vomiting, when the food taken would be returned unchanged; palpitation of the heart, edema, hectic fever, colliquative sweats, etc. Under treatment and a most rigid diet the mitigation of the symptoms was very slight.

I had advised her that coffee was injurious and should be given up, but it was not until her condition was almost hopeless that she could be induced to follow my advice and refrain from coffee. The beneficial effect of this was apparent at once: the stomach began to recover its tone, the irritability ceased, the vomiting stopped, and the food taken was digested and absorbed; the sensation of continual hunger disappeared, the emaciation lessened and her strength slowly returned. Of course, the disease has not been cured, but a cure which seemed hopeless before has been made possible.

As a result of these experiences, to which more could be added, in all cases of intractable nervous or gastric diseases I have come to regard coffee as an incitant, and an important, if not the chief, factor in the production of the disease, and to insist upon its discontinuance as a part of the treatment, and, I may add, with uniformly good effect. I have found also that, although the giving up of coffee has been in many cases done only under protest and with great reluctance, it has been attended with but little difficulty when a palatable and satisfactory substitute was provided. In my own case and in that of the others described I used the Postum Cereal and found it entirely satisfactory. Even the most inveterate coffee drinkers after a short use of the Postum seem to lose all desire for coffee and to be perfectly satisfied with the Cereal.

STUDY THE SUBJECT AND APPLY THE FACTS TO YOURSELF.

THERE'S A REASON FOR

POSTUM

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

The Torrey Evangelistic Conference in Chicago was well attended.

Dr. H. L. Willett with his family visited in Ohio during the holidays.

J. Murray Taylor is preparing to devote a modicum of time to lecturing.

Wm. Price is in a meeting at Salisbury, Ill., with excellent promise.

John Street is helping Clyde Lyon in a short meeting at Ciska Park, Ill.

The Central Illinois Ministerial Institute will meet at Arcola in April.

The Bookman is still rushed almost to distraction, but he is happy over it.

Pres. Hieronymus and wife are spending the Christmas vacation in California.

M. S. Jameson of Clermont, Mo., has taken up the work at Prairie Depot, Ohio.

Ivey, A. talented singer can be furnished if desired, or Bro. Walters can lead the music himself.

The First church, Wheeling, W. Va., has just closed a three week's meeting. Fifty-five additions.

Herbert Yeuell will start his meeting at Niles, Ohio, Dec. 31st. Dr. D. D. Burt is the pastor.

The Christian-Evangelist wishes its contemporaries a happy New Year. The wish is heartily reciprocated.

The Endeavors of the Lakewood, Ohio, church, recently purchased book racks for the new church pews.

If it is still true that "a thing of beauty is a joy forever," everybody will want our new premium. It beggars description.

Changing printers has delayed us somewhat, and the holidays still more. But we are gaining momentum every day.

The new church building at Columbia, Cincinnati, will be dedicated Jan. 21st, with F. M. Rains as principal speaker.

A. T. Campbell of the Monroe St. church, Chicago, and Geo. A. Campbell of Austin were sanctum callers last week.

Evangelist C. H. DeVoe of Rochester, Ind., will begin a meeting in Flanagan, Ill., Jan. 3rd, assisting R. L. Thomas the pastor.

Frank G. Tyrrell of The Christian Century staff is preaching in Butler, Mo., this week to help start the work of the New Year.

John Mullen has closed his ministry with the church at Lowell, Ohio, and will devote all his time to the church at McConnelville.

A. C. Gray is getting well hold of the situation at Ann Arbor. Bro. Gray is a man of scholarship and well suited to that important field.

The church at Olympia, Wash., has recently closed a revival. Ninety additions. Bros. D. C. Kellems and A. W. Shaffer were the leaders.

Chas. A. Pearce, of Galion, Ohio, has been preaching a number of week nights for the church at Martel, which have resulted in thirteen baptisms.

S. P. Moody, of Clinton, Ohio, held a two weeks' meeting, beginning Nov. 30th for the church at Fairfield, Ohio, which greatly strengthened the church.

H. O. Breeden was a valued caller at this office last week. He was in Chicago to attend the Torrey Evangelistic Institute. Mrs. Breeden accompanied him.

Howard Cramblett has resigned at the Richmond Street Church, Cincinnati,

and will remove to McKeesport, Pa., Jan. 1st, to take up the work at that place.

Thos. Curtis Clark, singing evangelist, may be secured by pastors and evangelists by addressing him at 358 Dearborn street, Chicago. Terms very reasonable.

W. C. Mills, of Harvard College, writes that a number of Harvard Disciples have recently planted the first Church of Christ ever established at Cambridge.

The Christian Century has a premium proposition that breaks all records in circulation-building. It is positively unprecedented. You ought to know about it. Ask us. To old and new subscribers alike.

The meeting held at Montpelier, Ohio, by J. J. Taylor, resulted in thirty-eight additions. The people are anxious to purchase a lot at once and secure the services of a minister for part time at least.

Claire L. Waite has just received a unanimous call to the pastorate of the Central Church at Tacoma, Wash. The call was unexpected and it is thought he will not accept, as he is averse to leaving Chicago.

A. W. Taylor will hold evangelistic meetings on Wednesday and Sunday evenings at Eureka, beginning immediately after the holidays. This is an experiment and it is thought will be very agreeable to the students.

Wm. Hendershot of Parkersburg, W. Va., occupied the pulpit at Charleston, W. Va., recently. Churches needing pastors would do well to write to him. L. T. Sweeney will supply for F. D. Poer during Bro. Power's trip to Palestine.

Churches and evangelists desiring a good singer who is also an excellent worker, will do well to write Miss Pauline Wambaugh, either in care of the Christian Century office or Rev. C. S. Medbury, University Place, Des Moines, Iowa.

Lovell B. Pickerill, who ministers for the churches at Fairbury and Orona, Ill., was married to Miss Mary E. Bailly at Lidas Wood, Eureka College, on the evening of December 27. They went immediately to Overton, Neb., where Bro. Pickerill will hold a meeting.

The annual Union Meeting of the Women's Foreign Missionary Societies of Chicago is to be held Wednesday, January 10, from 1:30 to 4 p. m., at Masonic Temple. Elevator starters will direct people to the hall. This is an interdenominational meeting, held once each year.

Frank D. Werking and Miss Clarice Woody were married in the church at Mt. Vernon, Ind., on Christmas day, Fred R. Davies of Charlestown, Ind., and Earl Purdy, Canton, Mo., officiating. Mr. Werking is the pastor at Mt. Vernon. The Christian Century extends congratulations and best wishes.

Brother F. L. Moffett has been a faithful pastor of the Christian Church at Centerville, Iowa, for nine consecutive years, and he commenced his tenth year as pastor October 1st, 1905. Bro. Moffett is one of our ablest preachers and has accomplished a great deal of good for the cause.

Bro. J. Will Walters, Evangelist of Webster City, Iowa, is now in a meeting at Bagley, Iowa, with Bro. F. W. Mutchler, pastor. Bro. Walters has an open date immediately following his present meeting. He should be addressed promptly, if desired. He expects to close about Jan. 15th at Bagley.

We are interested in the increasing number of printed programs of church services issued by our ministers as aids in Christian worship. Several of unusual attractiveness reached us just after Christmas. Among the most artistic were those of the churches at South Bend, Ind., Cedar Rapids, Ia., Peoria, Ill., and Hyde Park and the First Church, Chicago.

Bro. W. W. Wharton closed a three weeks' meeting at Waynesville, Illinois, Sunday with a number of additions of which all were adults. This is considered the best meeting ever held in Waynesville. E. E. Nichols, one of the leaders at Waynesville, testifies that Bro. Wharton is a strong man and an able speaker, and recommends him to any congregation.

We are in receipt of a copy of the Children's Day exercise, "Arise, Shine," which is just out. This is the finest yet published. Brother Duncan has outdone himself both in the arrangement and the selection of beautiful songs. Although it is early yet, many Sunday-schools are ordering this beautiful exercise. It is published by the Foreign Christian Missionary Society.

The first quarterly meeting of the Ohio Valley Ministerial Association met December 11th at Moundsville, W. Va. Nine ministers were present. C. Manly Rice of the Island church, Wheeling, gave an excellent address. Subject: "Co-operation Between Churches and Preachers." Reports for the year were received from the ministers present, showing good gains and work in a prosperous condition.

H. A. Davis closed a remarkable meeting at Clayton, Ill., Dec. 22d, with 42 additions, seven men the last night. He began for the Christian church, had to go to the opera house to accommodate the crowds, and then the other churches asked to make it a union meeting. This was done, and Bro. Davis will return later for a second union effort; truly an unusual experience, but one that ought to become common among our evangelists. We had a pleasant call from Bro. Davis, on his way to Toluca, Ill., for a meeting.

On last Thursday a largely attended and delightful social gathering was held at the Douglas Park Church. It was in the nature of a farewell reception to the retiring pastor, Claire L. Waite, and also a welcoming reception to the new pastor, F. C. Aldinger. George A. Campbell, the first pastor of the church, was present, and in his address referred to the history of the church. Representatives of the different departments of the church spoke, as did the outgoing and incoming pastors. Refreshments were served by the ladies of the church. The men of the congregation presented Claire L. Waite with a handsome silver set. Bro. Aldinger begins his work with the church on January first.

The Value of Charcoal.

Few People Know How Useful it Is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

REOPENING AT WAYNESBURG.

The church at Waynesburg, Pa., was reopened for service Dec. 17th. Wallace Tharp of Allegheny preached the sermons. He won the hearts of the people and demonstrated his ability both as a preacher and a church dedicant. The Ladies' Aid Society had raised and paid over three hundred dollars. Bro. Tharp raised over twenty-three hundred dollars to finish paying for repairs and any deficit that may occur. The church building is now a thing of beauty within and without.

F. A. BRIGHT, Pastor.

To be bright and cheerful often requires an effort. There is a certain art in keeping ourselves happy. In this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.—*Sir John Lubbock.*

Find a way, or make one!

The Christian Century is improving, our readers say.

Now that the holiday rush is over, let us all get ready for Educational Day.

Six hundred and ten members have been added to the six congregations of Lexington, Ky., since Sept. 1.

Several valuable contributed articles and some news matter were crowded out last week, but it was a good number anyhow!

Des Moines is a Western Mecca for Disciples of Christ, and merits even fuller description than we are giving in this number.

I know of a gifted young married minister who could be secured by some church west of the Mississippi river. Address R. A. Staley, box 1098, Raton N. Mexico.

The congregation at Arlington, Ky., have recently extended a call to Bro. M. A. Cossaboom as its first minister. The church roll now includes one hundred and ten names.

On account of the removal of E. P. Wise, chairman advisory committee on pulpit supply to East Liverpool, Ohio, Wm. Kraft, 547 Franklin Ave., Cleveland, Ohio, has been appointed chairman and communications to the committee should be sent to him.

Martha J. Tuttle, of Illinois, who on each of two former occasions gave the National Benevolent Ass'n \$500 on the Annuity Plan, has just sent an additional \$500. These evidences of approval of the financial system and ministers of the Ass'n are very gratifying. Sec. Geo. L. Snively, 903 Aubert Ave., St. Louis, will gladly explain both the Annuity Plan and the work of the Association to all inquirers.

The Board of Church Extension is in receipt of \$500 on the Annuity Plan from a friend to Church Extension. This \$500 makes our Church Extension Fund amount to over \$540,000 on December 31, 1905. During the next four years we must raise \$460,000 in order to reach our Centennial Fund of One Million Dollars by October, 1909, when we celebrate in Pittsburgh. At this time of the year many people ought to be sending money to our Church Extension Fund on the Annuity Plan. This is the 149th gift to the Church Extension Fund on the Annuity Plan and the Annuity Fund amounts to over \$175,000. For information regarding this Fund address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Missouri.

SOME KANSAS PREACHERS, ATTENTION!!!

The National Year Book is just at hand, and I notice with surprise and chagrin, that seventeen of our white preachers are listed under the title, "Colored." How this came about I do not know. It must be the fault of the printer in making up the form for the press. When we sent in the list of Kansas preachers, we stated, explicitly, that we wished to have the proof sent us for correction, but for some reason this was not done. I want to say to all these brethren who are denominated "colored" in the Year Book, that I will today send to Mr. MacLeod, Chm. of the West. Pass. Ass'n, a statement to the effect that this is a mistake, so you will have no trouble in getting your clergy certificates. Your (white) brother,

W. S. Lowe, Topeka, Kans.

KANSAS' STATE EVANGELISTS.

A number of good and worthy men have been considered, some correspondence has been carried on which occasioned delay, and the committee appointed for this purpose by the State Board has finally selected J. M. Lowe, of Galesburg, Ill., and E. N. Phillips, of Iola, Kansas.

Both men are well qualified by training and experience for the kind and quality of work they are to perform. They begin active work January 1, '06.

We bespeak for them the cordial sympathy and support of the Kansas brotherhood. We solicit correspondence from churches desiring the assistance of these brethren. Especially the weaker churches. While these evangelists are not professional singers, or evangelists, yet they both sing, and can, when necessary, conduct their own music, yet they prefer not to do so. Their mission is not to see how many meetings they can hold in a given time, but to strengthen and build up the weak and struggling churches, and cultivate the waste places in our Zion.

We are now making dates for them. We wish to arrange their work some months in advance. They may not be able to answer all calls that come, but will do their best. Address this office.

W. S. LOWE.

MALARIA ???

Generally That Is Not the Trouble.

Persons with a susceptibility to malarial influences should beware of coffee, which has a tendency to load up the liver with bile.

A lady writes from Denver that she suffered for years from chills and fever which at last she learned were mainly produced by the coffee she drank.

"I was also grievously afflicted with headaches and indigestion," she says, "which I became satisfied were likewise largely due to the coffee I drank. Six months ago I quit its use altogether and began to drink Postum Food Coffee, with the gratifying result that my headaches have disappeared, my digestion has been restored and I have not had a recurrence of chills and fever for more than three months. I have no doubt that it was Postum that brought me this relief, for I have used no medicine while this improvement has been going on." (It was really relief from congestion of the liver caused by coffee.)

"My daughter has been as great a coffee drinker as I, and for years was afflicted with terrible sick headaches, which often lasted for a week at a time. She is a brain worker and excessive application together with the headaches began to affect her memory most seriously. She found no help in medicines and the doctor frankly advised her to quit coffee and use Postum.

"For more than four months she has not had a headache—her mental faculties have grown more active and vigorous and her memory has been restored.

"No more tea, coffee or drugs for us, so long as we can get Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book "The Road to Wellville" in pkgs.

FROM THE FIELD

CHICAGO

The Ladies Circle of the First Christian church wish to express to Dr. and Mrs. Oren Oneal their high appreciation of the courtesy and kindness in signalizing their twenty-fifth wedding anniversary by throwing open the doors of their beautiful home and celebrating for the benefit of the church building fund.

We hope that they may feel repaid for their generous efforts in behalf of this fund in the knowledge that they have very materially contributed toward the enterprise that is so close to all our hearts.

The occasion will always be held in memory as one of the most happy events in the social history of the First church.

Mrs. Frank A. Beale, Pres.
Mrs. Carl P. Johnson, Secy.

CALIFORNIA

Vacoville, Cal., Dec. 26.—Five additions in November; one confession, two by letter, two baptized Methodists. Dec. 3d on the third anniversary of J. E. Denton's second pastorate of three years, a mortgage was burned that had cost the church \$3,004.

J. E. Denton.

ILLINOIS

Joliet, Ill., Dec. 20.—One addition by letter last Lord's Day at the First Church.—Ben. N. Mitchell.

baptism yesterday, also one by statement at the Thursday evening prayer meeting.—B. Franklin Hall.

J. M. Elam, of Carthage, Ill., will begin a meeting Jan. 7th, assisted by Frank C. Huston, of Indianapolis, as leader of song.

Normal.—The meeting here continues with growing interest. Fifty-one additions to date. Jno. W. Marshall evangelist; R. H. Newton, pastor.

Pontiac, Dec. 18, 1905.—Had a great day yesterday. Dedication. J. H. Gilliland of Bloomington a master money-raiser. Cost of church \$16,691.11. Debt \$8,700. Called for \$6,500. Pledges given \$8,033.—Wm. G. McColley.

Albion, Dec. 25, 1905.—Closed a three-week meeting the 22d inst with ten additions. One confession since. H. H. Saunders, singing evangelist, of Noblesville, Ind. assisted. As a director of music and as a soloist Bro. Saunders is experienced and capable. A fine spirit prevades the church and the outlook is bright.
Casper C. Garrigues.

Springfield, Dec. 28, 1905.—We have just closed a very successful meeting at the West Side Church. Had it not been for the conflicting festivities of the holiday season it would have been a great meeting. There were ninety-eight accessions to the church. Shearer and Altheide were the evangelists, and the work was well done.—F. M. Rogers.

Rossville, Dec. 20, 1905.—Frank G. Tyrrell, of Chicago, delivered three sociological lectures in the Christian

Church in Rossville last week. The subjects were "The Abolition of Poverty," "Social Reform and the Church," and "Christian Citizenship." The field was pointed out in the first lecture; the attitude the church should assume was shown in the second, and in the third lecture the speaker showed that these great blessings of social reform must come through Christian citizenship or Christians at work. They were great lectures. People are thinking as never before on these lines. Great good will follow.—H. H. Peters.

Petersburg, Jan. 1, 1906.—Our meeting began yesterday with three services during the day. H. E. Monser is the evangelist and W. M. Groves, minister. We have a large chorus of excellent voices with piano, organ and violin accompaniment. W. M. Groves has been minister here for four years. I sing for H. A. Northcutt in Feb. at Ipava, Ill. Am open for March.

Charles E. McVay,
Song Evangelist.

Decatur, Dec. 29.—Meeting closed with sixty additions. P. M. Kendall and wife of Columbus, Ind., assisted Mr. Thompson in the song service. All things considered this is the best meeting the Temple Church has had for several years. Mr. Thompson has recently taken charge of the work, going from Peru, Ind. He secured the services of Mr. Kendall at the close of the great Canton, Ohio, meeting and opened with an evangelistic effort which lasted three weeks and resulted in sixty accessions. The work in Decatur seems to assume a new aspect and we look for the co-operation of our churches in a union meeting for next year. F. W. Burnham will begin a meeting in January and will probably be assisted by Finis Idleman of Paris, Ill.
T. R.

Cartersville, Dec. 27, 1905.—Our meeting of three weeks with Bro. Melvin Putman, of Nebraska, closed December 18th, with twenty-eight additions. The additions were as follows: Fourteen by confession and baptism, fourteen men and fourteen women, twenty were heads of families and all were over sixteen years of age. One was from the Baptist and one from the P. M. E. We reached fourteen new families. This was one of the best meetings the church ever had, and some of the old members say that the church is in the best condition it was ever in.

We had two additions, by statement last Lord's Day. This makes fifty-eight additions in 1895. This is extremely good considering the difficulty of the field.

The pastor was kindly and substantially remembered for Christmas. The church presented him with a handsome library table and the Junior Endeavor gave him a beautiful Morris chain. They want the pastor to rest when he can. It is a pleasure to labor with such loyal hearts.

Yours,
Bro. F. L. Davis.

INDIANA

Huntington.—Five additions since last report three on 31st and two the Sunday before. Over 300 have been added during the year 1905, 100 at the regular services. The church enters upon the new year with bright prospects.

Cephas Shelburne.

Francesville, Dec. 25, 1905.—I am pleased to report that our meeting which closed a week ago resulted in six confessions. One of this number has taken up the study of the Bible with me, making four young men here who are preparing for the ministry. We will begin the New Year with two classes of systematic Bible study. Our work is in splendid condition.—I. G. Shaw.

Cambridge City, Dec. 18.—After being closed for some time, pending extensive repairs costing about \$600, the church was opened last Lord's Day with bright prospects. Two additions in morning, one by baptism, one by statement. In the evening C. C. Redgrave gave his C. W. B. M. lecture, and many were turned away for lack of room. Individual communion cups will be introduced shortly.—C. C. Redgrave, minister.

Roachdale, Dec. 25, 1905.—Closed my fourth year with the church here on Dec. 17th. Preached for the congregation half time. During my pastorate ninety-five were added to the congregation; thirty-one by baptism, and sixty-four by letter and statement. During the time letters were granted to twenty, and four deaths, making a net increase of seventy-one. The period of service has been a pleasant one. The growth in spirituality is very noticeable. We organized a splendid Society of Christian Endeavor and the church has been lead to observe the Lord's Supper on each Lord's Day. Both have contributed much to the spiritual growth of the members.

The congregation planned a surprise on us on the evening of Dec. 20. Owing to the bad weather the attendance was not large, but a pleasant time was had by all present. Each member of our family was remembered with a souvenir in the form of a beautifully engraved silver spoon and a silver ladle for all. The congregation has called H. O. Bratton for next year.

I shall begin work with the church at Scottsburg, Ind., Jan. 1st.—C. O. Burton.

IOWA

Alburnett, Dec. 30, 1905.—I am in a good meeting here with Brother B. F. Shoemaker. Several business men have accepted our plea and we continue yet another week. Could accept a meeting for about the middle of January.

S. M. Perkins, Evangelist,

Permanent address, Villisca, Iowa.

Moorhead, Dec. 28.—Our meeting closed last night with a total of thirty-two. There were twenty-five confessions, two by letter and five from denominations.

W. B. Wilson, Pastor,
Joel Brown, Evangelist.

Fairfield, Iowa, Dec. 20.—Our meeting closed the 18th. One hundred and fifty-one came out for Christ. O. E. Hamilton was our evangelist in this campaign. He is a decided success. With great earnestness he presses the claims of Christ upon the hearts of the people. The singing was conducted by Bro. H. H. Easton for two weeks. Then by the Hall Boys of LaHarpe, Ill., and the last week by Bro. Frank A. Wilkinson. Our people liked all of them very much.—H. C. Littleton, minister.

Des Moines, Dec. 27, 1905.—We closed our thirty days' meeting in Oakland with ninety. There were eighteen the last two days of the meeting. P. H. Green is the splendid pastor. We have a fine people in Oakland. \$65.00 raised for missions. Church made pastor a present of an \$18.00 Bible and presented me with a gold ring.—C. L. Organ, evangelist.

DES MOINES.

Our great churches in Des Moines, Iowa, Drake University, and the large and increasing population of Disciples make this issue of The Christian Century of unusual interest, not only to our Iowa readers, but to the entire brotherhood. In these churches have been held some of the really great meetings, whose converts are now in our churches from one end of the land to the other, some of them engaged in college work, some in the ministry, and some on the foreign field. Des Moines has been a radiating center, and the circle of her influence will widen with the years.

KANSAS

Harper, Dec. 28, 1905.—Two confessions at Hazelton, Kans., one by letter, two by statement at Sharon.—M. B. Ingle.

Circleville, Dec. 25.—Began a meeting here Sunday, December 24th. Large audiences, intense interest. First meeting the church has had for several years. No preaching of any kind for over six months.

W. F. Clarkson,
Evangelist.

Hoisington, Dec. 24.—Two confessions at this evening service. One by statement.

F. M. McHale.

Council Grove, Dec. 25, '05.—I just closed a two weeks' meeting at Fairview School house, 9 miles northeast of here, with 18 accessions, 16 baptisms, 2 reclaimed, 3 from Methodist homes. We started the meeting with 16 members and closed it with 34. This makes 74 accessions to the Church of Christ here since I took this work in August. Every department of the church is alive.

John Wesley.

Independence, Dec. 26.—We have just closed a fine series of meetings. Have been in the state just a few months with 181 added. Have never had a failure. We are now ready for some more meetings, or a pastorate.

E. W. Brickert and Wife,
Evangelists.

KENTUCKY

Winchester, Jan. 1, '05.—Our offering for ministerial relief this morning amounted to \$114.45. This is an increase of \$14.45 over last year. Our total for missions during 1905 will be \$2,500. Today closes my fourth year here. I begin my fifth year with a substantial increase in salary. The following are the totals (during this pastor-

ate) for missions: 1902, \$712; 1903, \$1,637; 1904, \$1,986; 1905, \$2,500. In 1904 we made a special offering of \$1,000 to the Bible College in India. Total for four years \$7,835. Total additions, 167. In the spring we are to have James Small and Miss Hanna for a meeting. Cecil J. Armstrong, Pastor First Christian Church.

MISSOURI

Kirkville, Jan. 1.—Four additions yesterday; twelve since last report. We have now been with this congregation five months and there have been 120 additions at regular services during that time.

D. A. Wirkizer.

Stanberry, Dec. 25.—I close my three years work here at Stanberry Dec. 31st, 1905, to accept a call to Beatrice, Neb., Jan. 1st, 1906. The three years record is as follows: Sermons and addresses, 359; added to the Church, 248; ministerial visits, 3,728; raised and expended locally and on missions over \$20,000.00. We have completed our new \$15,000.00 church and have paid it out except \$2,100.00, which is covered by pledges in the form of individual notes. I have held our own meeting each year with no outside help. The church is in good health, united and happy. I am grieved over our separation. Present membership, 450. The offerings for state and district missions were taken last Sunday. This church has recently called G. W. Terrell, one of the best preachers and pastors of the state, to lead them in their future work. J. E. Davis.

NEW MEXICO

Raton, Dec. 28.—Dear Sir: One young man made the good confession on Christmas Eve. We will soon buy a lot and hope to build this year. Bro. J. T. Stivers of La Junta, Colo., did a great work; he is a fine Evangelist; church will make no mistake in securing him.

R. A. Staley.

NEW YORK

Buffalo, Dec. 18.—Two more added since last report, one by primary obedience and one from Baptists. Begin a series of chart sermons Sunday evening on "Steps to Pardon and Victory." Many new faces in our audience these days.—B. S. Ferrall.

Buffalo, Dec. 25, 1905.—Two more added by primary obedience at yesterday's service. Our Sunday school will make an offering to the Haven's Home, East Aurora, N. Y., next Thursday evening. My Bible Club gave me a handsome "study coat" Sunday at the close of the Sunday school. Our annual church meeting will soon be held.—B. S. Ferrall.

Lafontaine, Dec. 26.—Our meeting three weeks' old with sixty-six added up to date. Great interest. We have six from M. E.'s, seven from Baptist, three from Holiness, two from U. B.'s, two from Christian Science. Several by statement, two by letter, thirty-six confessions and baptisms. We can seat 400, but our house is crowded. J. P. Haner, evangelist. We continue over next Lord's Day.—J. W. Ball, pastor.

North Tonawanda, Dec. 19, 1905.—On December 4th, the ministers of the Churches of Christ on the Niagara frontier organized "The Ministerial Association of the Churches of Christ of Western New York." This includes the pastors of the cities of Buffalo, Tona-

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The Christian Century

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wanda, North Tonawanda, Niagara Falls, Dunkirk, East Aurora, Williamsville and Clarence.

The following officers were elected: B. S. Ferrall, president; E. F. Randall, vice-president; W. C. Bower, secretary and treasurer, and B. H. Hayden, critic.

The meeting was addressed by R. H. Miller, pastor of the Richmond Avenue Church, Buffalo, on "The Limitations of Union Evangelistic Meetings," suggested by the united movement recently closed in Buffalo. The meeting was favored by the presence of J. O. Smith, then engaged in a meeting with Brother Miller, who discussed Brother Miller's address. —W. C. Bower, secretary.

OHIO

Cedar Avenue Church, Cleveland.—Four additions last Lord's Day, one by baptism. Work is doing well. We are making the largest offering for Ohio missions in our history.—E. P. Wise.

Hamilton, Dec. 26, 1905.—We had five young men to confess Christ in the Sunday school Sunday, and one more at the morning service, and two young women two weeks ago, at the Lindenwald Church.—W. H. Hedges.

Marion.—The Central Church here is rejoicing greatly. We go into the Sunday school auditorium Jan. 7th and into the main room in February, followed by missionary rally and dedication and then a big revival. We want a good man for early next spring. Will hold a few days' simultaneous meetings in January, as I induced all the other churches to go into these meetings. Ours will prepare us for the later one and clear the track also. We held our last prayer meeting in Fies' Hall this week, and the last service next Lord's Day. Three years ago the Central leased this place for a three years' term, paying \$20 a month. I write the Sunday school lessons for the Mirror next year. It is not true that I am to give up this work. I am to remain another year and have so arranged the work. Local option fight is on. I feel that we will win in this city of 20,000. Organized for work against sin of all kinds. Charity ball sermon created a stir but it did us much good and we stand well with the good people. Congregation refused to release me and I am to remain.—O. D. Maple.

The Hiram Memorial Church.

The new Hiram Church is now under cover and will be pushed to completion as rapidly as possible. It is a brick veneer, with seating capacity of over 500. A light, airy basement will furnish ample accommodation for the Sunday school. It is intended to make a memorial church of it with memorial windows to many of the men and women of God who have lived and wrought here, including such eminent persons as President Garfield, President Hinsdale, Principal A. S. Hayden, Miss Almeda A. Booth, Professors H. W. Everest, J. M. Atwater, A. C. Pierson, H. McDiarmid and others. It is expected to have the house ready for dedication before next commencement. The estimated cost is \$15,000. The resident community have undertaken to provide \$10,000 of that amount, leaving \$5,000 to be raised among outside friends. Already nearly \$4,000 has been contributed by over one hundred people scattered about the country. The contributions range from

\$1.00 to \$1,000 each. A considerable portion of this has come unsolicited, some from far away mission fields. If this should fall under the eyes of any one desiring to share in the Memorial Church, money or pledge may be sent to the treasurer, Prof E. L. Hall or to the undersigned. What is done will now need to be done quickly.—B. S. Dean.

OKLAHOMA

Newkirk, Dec. 20, 1905.—Am in a meeting at Peckham, Okla., seven miles west of Newkirk, six confessions to date, will continue. I have resigned the work at Newkirk, will hold a few meetings at needy places. In the meanwhile I will be open for engagement as pastor within Oklahoma or Indian Territory.—F. Douglas Wharton.

PENNSYLVANIA

Charleroi, Dec. 23.—The church at Charleroi, Pa., has just closed the most successful meeting in its history. One hundred and four brought to Christ, 81 by baptism, 23 by letter and statement. The Magic City of the Monongahela Valley was stirred to its four corners. So intense was the interest that the clergy of the several denominations prayed unitedly for the increase. And were it not for another appointment Dec. 3rd, the interest would have justified us in continuing. Bro. Clarence D. Mitchell is practically a young man, but strong and experienced.

H. G. Connelly, Minister.

WISCONSIN

Ladysmith, Dec. 28.—Meeting closed at Rib Lake last evening. There were 8 baptisms, 2 yet to be baptized, and 4 baptized persons took membership.

A GREAT WEEK.

Last week was one of great interest in the office of the Foreign Society. A friend sent a direct gift of \$10,000, not an annuity, to aid in the creation of the \$50,000 building fund by personal gifts. The Society hopes to build ten mission homes, four mission hospitals, eight school buildings and twelve chapels this year at a total cost of \$50,000. About \$20,000 has been secured in cash and pledges, leaving the large balance of \$30,000 yet to be secured.

Besides the \$10,000 the same mail brought \$6,000 from the estate of Mrs. O. A. Burgess. These two checks amounting to \$16,000 in one mail greatly cheered our hearts. These are straws we hope pointing certainly to \$300,000 for Foreign Missions by September 30th, 1906.

During the past week we also received \$200 from a friend on the Annuity Plan. We are hoping many others will remember our needs in the same way.

For these and many other evidences of the growing interest we are profoundly thankful.

A. M'LEAN, Pres.
F. M. RAINS, Sec.

Education Day draws near. Are you hearing it announced from your pulpit each Lord's day? Are you getting ready to make it the great inaugural day of the public enterprises of 1906? No church in the land that has not in some way been blest by our colleges. Now is a good time to recognize the blessing and to materially express the gratitude.

CORRESPONDENCE

Christian University Letter

The autumn term closed last week with a good enrollment, excellent work by students, there being comparatively few failures, and a bright outlook for the winter term. About 35 ministerial students took work, a majority of whom preach regularly, ministering to over 60 churches. The number of churches that object to student preachers, on the ground that they are all a set of "new beginners," is rapidly decreasing. Among the faculty J. B. Weldon, who took his B. D. last June, has filled the chair of Greek most acceptably the past term. Prof. R. G. Sears of Wisconsin University, Hebrew and Biblical introduction, has proved a valuable addition. Prof. H. D. Williams of the chair of Philosophy has resigned to take charge of the church at Ames, Iowa, from the first of the year. The students of his department showed their appreciation of his work by a handsome present. His two years' work here made him many friends.

The Evangelistic spirit is not lost here by the students. S. W. Elam just closed a meeting at Faudon, Ill., himself preaching, with 41 added; Harry Walston, H. A. Davis preaching, at Clayton, Ill., with 42 added; and G. H. Bassett, A. P. Cobb preaching at Versailles, Ill., with 114 added. This last is remarkable on account of Versailles' being a small town and from the fact that Brother Bassett himself held a meeting there a little over a year ago with 57 added.

It is being discovered by our national societies that our colleges are important centers. W. J. Wright and J. H. O. Smith will be here about Jan. 16 for an evangelistic institute covering several days. This promises to be a very interesting meeting. Invitations are being sent out by Dr. Buxton to all preachers within a reasonable distance of Canton, and these with the students ought to make a good audience on which Brethren Wright and Smith can pour forth their counsel and "enthusiasm." I believe we need the second particularly. J. H. Hardin, Secy. of the Mo. S. S. Board, just closed a four-days institute, resulting in the organization of a teacher-training class under Dr. Buxton's charge. We are expecting T. A. Abbott before long; some time in February A. McLean and Stephen J. Corey will display their charts and give us a stirring on Foreign Missions; and later on G. W. Muckley will help us to realize the futility of "chain-letter" and other schemes, and by means of "gap-sense" and his "ten-finger-exercise" put us straight on Church Extension. This is as it should be, for we are always glad to see these men, and their lessons are well taken. I am confident that the churches ministered to, by men from the school advanced their offerings for Foreign Missions at least 50 per cent as a result of the visit here by Brethren McLean and Corey.

A further treat that is in store for the students along in next May is the meeting here of the Mo. Lectureship, an organization which has a notable history. Last year it was practically consolidated with the "Congress of Disciples," as the two met at Columbia,

Mo., at the same time. This year they are distinct, and the management of the Lectureship is endeavoring to secure the attendance of at least 200 preachers and have the addresses published afterward in book form, as was done formerly.

Christian University and N. E. Mo. in general are rejoicing that the state convention, which meets in June, will be held this year at Hannibal, where many will attend who would not usually be able to do so.

May the "Century" find 1906 its biggest and best year. Fraternally.

B. H. C.

AD. NOTES.

Galesburg, Ills., Items.

J. W. Lowe has been in brief meetings in Arkansas City, Cherryvale and Gas City. The meeting at the last named place resulted in some accessions and getting the church on its feet in shape for a pastor.

Gas City and La Harpe have decided to co-operate in securing a pastor and are courting Bro. Tanksley of Humbolt. D. Y. Donaldson of Iola, though new in the work here, is taking hold of the work in a telling way.

E. N. Phillips after building the new church in Iola, resigned and is now the popular secretary of the Y. M. C. A., for which work he is doing good things.

Bro. Miller of La Harpe, Kas., has resigned and will probably remain in the state.

Bro. W. H. Rust succeeds R. H. Tanksley at Humbolt.

E. C. Shive is on his second term's work at Cherryvale. The present church building was erected during his former pastorate there.

Bro. C. C. Peck of Arkansas City resigned, to take effect Dec. 1st. It would be good news to hear that his resignation was withdrawn.

Albert Nichols is doing good work at Winfield, where Bro. Northcott's recent meeting greatly strengthened the church.

An Appreciation

Chicago, Ill., Jan. 1.—In the resignation of our Home Missionary secretary, a grateful memory reminds me of his sympathy with the mission servants in the dark financial hour when their pay was more than eight months in arrears. A short letter of assurance which has been on my file since the spring of 1896 comes to light in my annual clearance of papers, and it is given now in recognition of the unselfish spirit with which our retiring secretary solved the crisis in Home Missions:

"To the Missionaries of the Home Board.

"Dear Brethren: I submit to you the following financial statement: The receipts have been,

	1895.	1896.
Churches	\$1,131.96	\$1,529.05
Sunday-Schools . . .	340.03	69.27
Individuals	2,965.40	3,091.30
Loan, S. M. Cooper,		
Cincinnati		1,800.00

To date, Feb. 24th, there has been a reduction of \$1,000.00, leaving the indebtedness, mostly due our missionaries, Feb. 24th, \$7,600.00.

I wish to say, to the perfect un-

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derstanding between the missionaries and the secretary, that I sympathize deeply with you, and have put \$100.00 into the treasury to meet the debt, and I have not yet asked for my salary, anxious to relieve your pressing needs first. I have not been able to remove my family from Topeka to Cincinnati as yet. I am determined to suffer with you, that we may rejoice together.

Your brother,

Benj. L. Smith."

Among the first flowers of the new year, I pluck one in recognition of the living in remembrance of the man who said: "Home Missions to the Front!" and cheered home missionaries at the front. Very warmly and sincerely,

Will F. Shaw.

Croton, Ohio, Meeting

Croton, O., Dec. 31, 1905.

On Dec. 24th the church here closed a 21 days' meeting which resulted in 22 persons coming into the fellowship of the church. The pastor, M. P. Gallagher, preached four nights and Bro. E. B. Barnes of Noblesville, Ind., seventeen nights. Bro. Barnes came among us a stranger and went away beloved by all. His preaching was away above the

A Well Spread Table

And the Man "Fell Out" With It.

A manufacturer in Mo. says he started out as a young man with almost perfect health, but that, "by the time I was 24 my digestive apparatus was so completely wrecked as to make my life a positive burden.

"I was neither a hard drinker nor an inveterate user of tobacco—my condition could not be charged up to these things.

"I had simply ruined my digestion by a course of living common among those who indulge in unwisely selected food and deny their appetites nothing. And so years passed, during which every sort of food seemed to do just the opposite of what it should have done, with me. A well spread table was offensive to me. The sight or smell of food, made me deathly sick. In brief I had dyspepsia, in its worst form, and spent many a hard earned dollar for remedies which did me no good whatever.

"This was my condition when a friend insisted that I should try Grape-Nuts food, and to please him I consented, expecting to derive no more benefit or pleasure from it than I had from other prepared foods that I had tried. But I was most happily disappointed.

"For more than a year I ate positively nothing but Grape-Nuts—it was my soup course, my meat and my dessert. I never tired of it, and grew steadily fatter and more hearty, till I put 40 pounds of good solid flesh that had never been there before, on my bones. My dyspepsia is gone—the memory of a terrible nightmare.

"I am well now—seems like I cannot be ill—and Grape-Nuts is still found on my table, in one form or another, at every meal, and it is never out of supply in my home. A meal without Grape-Nuts is a mighty poor meal for me." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

average of preaching which our smaller churches are accustomed to hear. His doctrinal teaching on such subjects as "The division of the Word," "The Mission and Gift of the Holy Spirit," and "Christian Baptism," are especially strong and free from offense. His condemnation of sin in all forms was something terrible when he let forth his rapid fire of oratory, and yet it was free from sensationalism which is so characteristic of many evangelists. The whole

From the Field. of its shortcomings and uncleanness. All other services in the town were given up for the Sunday evening services and the house was packed, many standing. No person who attended these meetings can fail to have been made better by them. We hope for further results than are at present shown, and yet the influence was worth the whole effort even though not a single person had united with the church. We regard this fact as true, "much seed has been sown which will bear fruit in the future." The Croton correspondent in the Johnstown Independent says this of the meeting:

The revival services closed at the Disciple church last Sunday night. Rev. Barnes of Noblesville, Ind., is an eloquent evangelist and was a help to the church and community as well. His lecture last Friday night, entitled "Marriage and Divorce," was delivered to a crowded house. Many comments were heard the next day in regard to how he handled this subject. Rev. Barnes is a scholar and an up-to-date speaker.

And another correspondent in the Centerville Gazette says this:

The revival meetings closed at the Disciple church Sunday night with 23 additions. The lecture given by Rev. Barnes Friday night on "Marriage and Divorce" was greeted by a crowded house. The subject was treated in a very serious way, many cold facts were cited and many hard thrusts were made at the conduct of both parties which leads up to this great evil. Rev. Barnes can speak on any subject without hurting anybody's feelings. His subjects throughout his meetings, though calculated to excite interest, were disappointing to any one who was looking for sensationalism. The meeting held was a spiritual uplift to the community and one long to be remembered.

Stanton E. Hoover.

Nebraska Secretary's Letter

W. A. Baldwin.

The Wymore meeting will close on the 21st. Such a great interest developed that it was found necessary to continue. The final returns will be given next week. Suffice to say that a good number of excellent additions have resulted and a re-organization of the board effected that promises to bring the church to the fore. A good preacher is the need.

R. F. Whiston was called to St. Joseph, Mo., on Monday, to the bedside of Brother Tucker, an engineer, who had been injured in a wreck west of McCook. Was not expected to survive.

G. C. Johnson has located with Bloomington church, to begin the first of the year. He has been at Brush, Col. Bro. Johnson was formerly a Nebraska preacher at Indianola and Bartley, and we are well pleased to have him locate

FRANK C. HUSTON.

Serving with some of our most eminent evangelists and pastors, assisting in eighteen evangelistic campaigns in which from 100 to 497 were added to the churches, Frank C. Huston has earned his place as a singer of the Gospel known and loved among the Disciples. Here is a short list of some of his meetings: Dayton, Ohio, 497 additions; Anderson, Indiana, 465; Washington, D. C., 390; Rushville, Indiana, 259; Springfield, Illinois, 244; Evansville, Indiana, 234; Ladoga, Indiana, 187; Steubenville, Ohio, 184; Toledo, Ohio, 174; Oklahoma City, I. T., 141; Jacksonville, Illinois, 135; Kansas City, Mo., 127; San Antonio, Texas, 122; Cedar Rapids, Iowa, 121; Washington C. H. Ohio, 120; Dallas, Texas, 117; Akron, Ohio, 114; Wilkinsburg, Pa., 100.

Mr. Huston is a musician. He understands the delicate art. He sings with earnestness and sincerity, not for applause, but for the effect upon minds and hearts. His execution is free from disagreeable mannerisms, and his knowledge of the science of music enables him to produce the exact effect needed.

His name is by no means unknown in the world of composers, and his work is deservedly popular. He throws himself into his meetings with enthusiasm, and always times the music to the occasion. He will undoubtedly sustain his high reputation in the meeting with the Carthage, Illinois, church.

again in the state.

In reporting the meeting at Pawnee City an error was made. The meeting continued only twelve days and no additions resulted.

No man ever became great or good except through many and great mistakes.—W. E. Gladstone.

A resolution to make others happy will kindle light in your own eyes.

When physical strength fails, summon the will.



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A. H. HANSON, GEN'L PASS'N AGT., CHICAGO.

Christian Endeavor

[Concluded from page 22]

most brilliant and otherwise excellent young men refuse to identify themselves with the work of the Church, because of the cost in time and talent and money. The consecration of wealth in the hands of the youth is the thing to be sought, along with the deepening of Spiritual power in the Church. The "Annuity Plan" is a splendid thing for the aged; but it is after all selfish in its final analysis. What is needed most is the consecration of money and the money-making power in the hands of our young men, to the cause of Christ, at home and abroad. The evangelization of the world waits on consecrated wealth. We have it in the Church. Not more organization, but more consecration, more recognition of individual responsibility, in what is called "personal evangelism," and in liberal, systematic giving, is the problem of the age, in the world's evangelization.

"Come, take up the cross and follow me," is the Master's supreme test. With our response to this will follow all else. It is a personal matter. It is the Father's good pleasure to give us the Kingdom, and with the Kingdom, to give us all good and gracious things. "We have left all and followed thee," Peter said. And Jesus answered, "Verily, I say unto you, there is no man that hath left house or brethren or sisters or father or mother or wife or children or land, for my sake and the gospel's, but he shall receive a hundred fold now in this time; * * * and in the world to come eternal life." The question for us is, do we believe it and will we make the venture of faith in the sacrifice of self for love's sake?

By F. M. Rains.

East End Church, Pittsburg, Pa., Monday, January 15th.

Wheeling, W. Va., Tuesday, January 16th.

Franklin Circle Church, Cleveland, O., Monday, January 29th.

Columbus, Ohio, Tuesday, January 30th.

Central Church, Indianapolis, Ind., Monday, February 12th.

Rushville, Indiana, Tuesday, February 13th.

Central Church, Cincinnati, O., Monday, February 26th.

Christian Century Pulpit

[Concluded from page 16]

oceans. We have been standing upon such a point at this hour, listening to the music of the waves as with majestic roll they have been beating in upon us, laden with precious memories, from the restless Atlantic of the past. But from the tranquil Pacific of the untied future come other strains of music, that fall in gentle undulations upon our listening ears, beckoning us with earnest entreaty to push out, strong of heart, into that wider sea. We must needs obey the call. The year and the hour wait not for us. The voice of the sepulchral but not forgotten past is a clarion call to this to greater and grander triumphs. The past is full of inspiration and the future is full of hope. The past is secure. No word of ours can change it. Its face is as grave as that of Saturn over the story of memory. But the future is ours. Let us turn to it with morning faces, radiant as that of "Jupiter over the poetry of hope." With earnest zeal, firm step, buoyant spirit, strong hand, expectant faith and loving heart let us carry forward here the work of the Lord, "lengthen our cords and strengthen our stakes," strive to broaden, deepen, widen the influence of this dear old Central Church for Christ's sake, and the salvation of men, in body, mind and soul, remembering that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." If individuals are stars shining in the brightness of God's firmament then churches are constellations. May this church be established here a resplendent constellation, receiving its light today and forever from the Sun of Righteousness.

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CONSUMPTION

BRUDDER JOHNSING SAYS:

"Dis yeah talk 'bout a high aim soun's mighty nice, but it am all nonsense unless de gun am loaded, an' ye unde'stan' how to pull de trigger."

The Origin and Purposes of the Disciples of Christ.

C. A. Young

Thomas Campbell was a minister in the Anti-Burgher Seceder Presbyterian Church in Ireland: a church which refused fellowship to George Whitfield and proclaimed a day of humiliation and fasting at the time of his visit to Scotland, because he would not confine his ministrations to their churches; a church which denied to its members the right of attending the services or joining in the worship of any other sect. Thomas Campbell was in mind and heart opposed to such exclusiveness. He availed himself of the privilege of occasional hearing, and joined with other religious bodies in Christian work, and before leaving Ireland led in an attempt to reunite two branches of the Burgher Church. He emigrated to America in 1807. He found the same exclusiveness in the Seceders of Western Pennsylvania where he settled. When he invited members of other denominations to join with the members of his own in the celebration of the Lord's Supper, his brethren in the ministry were scandalized. He was summoned first before the Presbytery and then before the Synod to answer charges of departure from good order and discipline.

He now felt that it was time for him to sever his relations with the Seceders. This occurred in 1809. A large company of men and women who sympathized with him and were attached to him by ties of personal regard, followed him and began to hold separate meetings. At a meeting called to decide upon the future course of the company, Mr. Campbell gave utterance to a sentence which became the watch-word of the religious community destined to become a widespread reformatory movement. In declaring, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," he spontaneously voiced the sentiments of the entire company. They agreed to form themselves into an association for the purpose of promoting "simple, evangelical Christianity, free from all mixture of human opinions and inventions of men." They drew up for the benefit of the religious world a statement of their purpose and the reasons for it, called a "Declaration and Address." It read in part as follows: "Moreover, being well aware from sad experience of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and were it possible would also desire to adopt and recommend such measures as would give rest to our brethren

throughout all the churches,—as would restore unity, peace and purity to the whole church of God." "Our desire, therefore, for ourselves and our brethren, would be, that, rejecting human opinions and the inventions of men as of any authority, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the divine Word alone for our rule, the Holy Spirit for our teacher and guide, to lead us into the truth, and Christ alone as exhibited in the Word for our salvation; and that by so doing we may be at peace among ourselves, follow peace with all men, and holiness without which no man shall see the Lord."

Meanwhile Alexander Campbell, son of Thomas Campbell, had arrived in America with the family, and joined earnestly in the efforts made to improve the condition of things, presently assuming the practical leadership of the movement.

It was not long before this little company of Christians, holding their membership in various churches, began to be looked upon as another sect, a thing most abhorrent to the leaders. To relieve themselves from this anomalous position of being a new party and at the same time preaching against partyism in the church, they made overtures to the Synod of the Regular Presbyterian Church to be received into its fellowship. They had organized themselves into a church shortly before. Their overture was rejected by the Synod. No other way being open for union with a religious body, they went on to apply their motto, "Where the Scriptures speak, we speak; where they are silent, we are silent," to the organization of a church on the model of the New Testament church. This led to the immersion of the entire family of the Campbells in 1812, and with them nearly all of the members of the Brush Run church. This action drew them into friendly relations with the Baptists, which resulted in their joining an association of Baptist churches in 1813. They still reserved the right of free inquiry and independent application of their principles to religious faith and practice. They were soon found to be diverging from Baptist teaching and usage in many things. Differences in religious teaching soon grew into controversy and hostility between the Reformers, as they were called, and the Baptists, and into separation in 1826-1830. Since

that time the Disciples of Christ have been a separate religious body, and have grown rapidly in numbers and organization for missionary work. The position held by them today is the same as that held at the beginning.

1. They believe that in order to satisfy the prayer of Christ for the unity of his followers; in order to realize Christ's idea of the kingdom of God, as a community of loving brothers and sisters; in order to successfully and speedily carry out Christ's command to go into all the world and make disciples of all nations,—all the followers of Christ should be one. Divisions in the body of Christ are sinful. Christian union is essential.

2. They believe that in order to bring about a union of all the followers of Christ, they should give up human formulas of faith as tests of fellowship, and return to the teaching of Christ and his apostles as containing the divine form and pattern of a Church of Christ. In other words they believe that alienations and divisions among Christians are due to departure from the spirit of Christ in conduct and departure from the teachings of the New Testament in faith and practice. They take as a watch-word the aphorism of Meldenius: "In essentials unity; in non-essentials liberty; in all things charity."

3. They believe the essential and sufficient Christian creed to be: "Jesus is the Christ, the Son of the living God." They find this to be the original Christian confession of apostolic times.

4. They teach that this faith in Christ must be confirmed by a life of complete surrender to his teaching and spirit, begun by an act of voluntary and loving obedience to him in the ordinance of baptism, and continued in a humble Christian life in fellowship with his people.

5. They meet upon the Lord's Day primarily to remember Jesus in the celebration of the Lord's Supper. They neither invite nor reject any from the communion service, but accept the New Testament teaching. Let each one examine his own heart and so let him partake.

6. Accepting the inspiration of the Scriptures, the personality of the Holy Spirit, and the redemptive work of Christ in common with all evangelical Christians, they reject all human creeds and dogmas as tests of fellowship.

7. They search the Scriptures daily as the Bereans did and cultivate the life of prayer and praise. They co-operate with all Christians in civic righteousness at home and in missions abroad.

An Important Question—"What Must I Do to be Saved?"

Reader, have you given your heart to God? Have you dedicated your life to his service?

The emphatic words in the question above are "I DO." It is an intensely personal question. It is an eminently practical question. God has done everything possible to save you from sin and death. Read John III: 16; Rom. V: 6. He loves you and the Lord Jesus died to save you. The Holy Spirit pleads with you through the incorruptible Word and through the

prayers of your best friends, "be ye reconciled to God." "What must you do?" You must believe on the Lord Jesus. You must accept Him as your Savior from sin and the Lord of your life. (Acts XVI: 31; Rom. X: 9; Heb. XI: 6.) You must confess Jesus before men. (Matt. X: 32; Rom. X: 9.) You must repent and be baptized "in the name of Jesus Christ, for the remission of sins." (Acts II: 38; Acts III: 19; Acts XXII: 16.) The life of faith and hope and love will follow your repentance and obedience. The Holy

Spirit will be your guide and comforter. The personal Father will be near you and prayer will be natural to you. You will grow in grace and in the knowledge of the Son of God through Bible study and Christian service. When you have accepted Jesus as your Savior there will be a new meaning in the old song,

"Trust and obey,
For there's no other way
To be happy in Jesus
But to trust and obey."

